

# Mun-o-Yazdaun

(I and God)

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Nobody can deny the fact that religion is based on faith in God. Though the name of God may be different in various religions the religion itself will be based on faith in God. (True there are some religions which deny the concept of God as in Buddhism but they worship Buddha as others worship God; thus, the concept is the same only the name is different.) This raises the questions as to what is God; why is it necessary to believe in Him; what happens if He is refuted; what is the connection between man and God etc. These questions are very important and very difficult to answer and mankind's consciousness has been wracked by these sort of questions since the beginning.

The importance of the question:

The Qur'an too has built the edifice of deen [way of life] on belief in God. Therefore a student of the Qur'an is also faced with the type of questions mentioned above. Since the Qur'an was aware of the importance of these questions they have been answered by it in detail and with reasoning but obviously such abstract truths can be understood by anyone only as per his insight or perception. Whatever I have been able to comprehend in this context has been related briefly in the following lines.

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As stated earlier these are very sensitive questions and very important therefore it is hoped that the reader will try to read them with full concentration and try to understand what has been said. Perhaps my efforts may prove successful in opening up new avenues of thought in this connection. May God guide us.

The concept of some super human and lofty being is found in every part of the world during all times and which is worshipped. A super human being which is worshipped, who is invoked for fulfilling our needs, which is feared, to which presents are offered. This has been true even in remote areas where no man has previously ventured and where the people are totally devoid of civilization; the concept of a deity which is worshipped is nevertheless prevalent. Famous Greek historian, Plutarch (AD 42-107) writes the following in this connection:

"Going around the world one may come across cities which have no walls, cities where no element of science is visible, cities where there are no rulers, cities which have no palaces, no gymnasiums, no theatres etc but one can never find a city without temples and where the people do not pray to some deity. Such a city has never been found nor will ever be found by any man."

The difference between concepts:

At the same time, it is also true that although the concept of some deity is present in all places, the concept and its details differ from place to place. Even in the same country, the 'worshipped one' of one tribe can be different than another tribe's deity. The 'god' in one country may be different than the 'god' in another country.

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Till sometime back, western researchers believed and perhaps some may still believe that, natural calamities [whose causes they could not find out at that time] were thought to have some super natural forces behind them which were oblivious to their eyes and so the human mind conceived of 'god'. This concept was different in different countries or environments. As time went by this concept became fine honed; this gradually led to the concept of 'God' as in the lofty religions of the world. This is called the 'evolution of the concept of God' details of which can be found in Grant Allen's book titled The Evolution of the Idea of God or in Frazer's book titled Golden Bough etc. But later researchers refuted this concept and said the concept of God has been the same all throughout and there is no question of evolution in it. Famous historian Arnold Toynbee writes in his book titled An Historian's Approach to Religion that:

"Professor Schmidt's research says that "the concept of worship as presented by major world religions is not something new that they have invented. This was the oldest religion of mankind too and which has been renewed by the major world religions" (page 18).

The book of Prof.Schmidt quoted above [The Origin and Growth of Religion] is thought to be the best on this topic. In the book, the professor has clearly shown that the lofty being in man's concept was the same as presented by the flag bearers of 'tauheed' or the Oneness of God. Therefore the evolution theory about this concept is given the lie.

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The concept in the Qur'an:

Ever since mankind's civilization began, the celestial guidance or the 'wahi' started coming from God through the prophets. The central point of this 'wahi' was the right concept about God and since the fountainhead of this knowledge or guidance was the same [all along] then this concept of God would also be the same from beginning to end. But it so happened that a prophet came and clearly presented this concept of God; sometime later this reality became obfuscated and man would adulterate this truth. As a result he sometimes started worshipping things that he feared, and sometimes worshipped things which he thought would fulfill his prayers and wishes. All idols or gods are manifestations of either man's fear or wishes. When such falsehood enveloped man then another prophet was sent who

brought the right concept about God to the people and would clarify that man can master the forces of nature and he was not subservient to them [and should not worship them]. This went on till man's consciousness reached maturity when this concept in its complete form was revealed and is now with us in the form of the Qur'an which has been preserved against any adulteration till Doom's day.

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As such, the concept of God, as related by Himself, is safe now in the Qur'an. [Nowhere, is it found elsewhere. No other religion can claim that its book is from God entirely [except the Qur'an] because it has been adulterated over the years. Details of this can be found in my book 'The celestial books of World Religions'. Anyone who wants to know the concept of God as described by God Himself has no option but to refer to the Qur'an. This book intends to delineate the concept of God as presented by the Qur'an.

God's being:

It is clear that we can not comprehend the reality of God. This is because our mind is finite and it cannot comprehend the infinite [which is God's personality]. Let alone God, the scientists of today tell us that time has no beginning and there is no limitation to space! But let us try to conceive the 'limitless' and the 'beginning-less' ; we shall find that we cannot even conceive of these things; as such when we cannot conceive when time began and where space ends, how can we conceive or comprehend God's personality who is the creator of time and space?\*

\*[In geometry the child is taught that a point has no breadth or length but it does occupy space. And it is nevertheless visible. Thus we believe in something that has no width, or length nor volume but does occupy space because if we do not believe in this then the whole edifice on which geometry depends falls down!].

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This is the reason that the Qur'an has said nothing about the reality of God. It has only described His attributes.

The attributes [qualities] of God:

The concept of God that is compiled by man on the basis of the attributes mentioned in the Qur'an is an image which can not be surpassed in its loftiness, purity and completeness. The fact is that [as shall be mentioned later] the purpose of man's life is dependant on the concept of God. The social map of a group or nation shall be in conformity to the concept of God it holds. It was the western thinker Kant who said that 'tell me the type of God some nation worships and I shall be able to tell you all about that nation's civilization'. As such, since the concept of God presented by the Qur'an is incomparable and without parallel , the life that is led under that concept and the ways for living the sort of life that the Qur'an has

suggested [which is called the guidance of the 'wahi'] would also be incomparable and unparalleled. This is the reason that the guidance that mankind can get from the Qur'an can not be found anywhere else.

#### Human Life:

It has been stated above that our individual and collective lives shall be as the type of God we worship. This shows that our lives have a very basic and deep rooted connection with God. This is an important point and should be well noted. One aspect of human life is purely 'animal' and it is concerned purely with the material side of life which like other animal life is given to self-preservation and procreation only. This is the life which ends with death and is called the materialistic concept of life. But the Qur'an tells us that human life does not only constitute of the corporeal or material life. There is another thing within man which is called 'personality; or the human self or his 'ego'. The Qur'an calls it the 'spirit of God' or 'divine energy' (nafakha feehi mir ruhehi 32:9) and calls it the 'nafas'.

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The human body is constantly undergoing change but his personality does not undergo any change and if properly developed then man [through it] can live on even after his corporeal or physical death and attain eternal life. Since we have already discussed this topic in detail in my books "Iblees O Adanm", "What man thought?", "What is Islam", "Jahani Farda" etc therefore it shall not be discussed in detail here. By going through the book "What man thought?", it will clearly be seen how the thinkers and philosophers of the west [after trial and error] are coming to accept the truths mentioned by the Qur'an fourteen hundred years or so earlier and are accepting the fact that human life does not end with corporeal death.

## Human Personality:

By calling human personality 'the spirit of God', the Qur'an has revealed a great truth. It has said:

1) Man and God have a personality. But the personality of man is given by God and is not a part of God's personality. Personality is an indivisible unity which can not be divided into parts and since human personality is not a part of God the concept of human personality merging for its deliverance into the greater personality of God is belied. It is totally against the Qur'anic concept.

2) Personality will have the same characteristics, wherever it may be.

3) Since God's personality is the loftiest and best, its characteristics too would be similar. These are termed 'asma'al husna' [the good names] and they signify the various facets of God's personality.

4) The human personality is limited in comparison to God's personality therefore its characteristics too are limited but nevertheless his personality includes [to a certain human degree] all the characteristics of God and which are called 'asma'al husna' excepting the traits of God which are there in connection to his being infinite etc.

5) In God's personality his traits are manifested in their most complete form but in human personality these traits are 'realizable potentialities' or latent or potent or in their dormant form. To manifest these traits or actualize them is in fact the goal and purpose of human life. This is called the development of the human personality.

6) In order to develop, it is necessary for a lower personality to have a loftier standard before it as the criterion. If such a standard is not there then a man can never tell if his personality is developing or not and if it is developing then to what extent ; in fact, it is quite possible that his personality is not being developed at all and he may be under illusion that his personality is being purified. As such it is necessary for man to have the highest standard of God's traits before him as the criterion and try to reflect them as far as possible for him.

The Qur'an has described these traits of God in detail so that there is no ambiguity in their serving as standards for mankind. As human personality gradually begins to reflect these traits of God he starts being 'painted in the color of God'; to quote the Qur'an.



7) The development of these traits in man's personality is not a secret thing because they are reflected in his behavior and character. Remember, the loftiness of character, as far as the Qur'an is concerned, is indeed the zenith of humanity. The Qur'an has nowhere used the term 'spirituality'. The prophet Muhammed has been described as the man with the highest morals i.e. a man with the highest character! 68:4.

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8) To accept the traits of God as the standard, and to try and develop the potential in one's own personality is called having faith in God.

9) As stated earlier, every man is endowed by God with a personality but this personality is in undeveloped form. Any human deed that is in consonance with the injunctions of the Qur'an shall go towards strengthening the human personality. And whatever deed is against the Qur'anic injunction will be feeble and weak. This is called the inevitability of the 'makafaati amal' or the natural turn of events i.e. one reaps as he sows.

The result of human deeds is manifested not only in this world but in the life hereafter too. The belief in human personality is belief in God, the belief in His law of the 'makafaati amal', and belief in the life hereafter or the 'aakhirah'.

This shows the connection between man and God and as such God's traits must be before man as the standard in their real and unadulterated form. The belief in God inevitably makes man believe in his own personality that takes him far above the animal life. This is the basic difference in the mechanical theory of the west and the Qur'anic concept of life and this difference determines separate pathways for lives lived according to them. Their courses are different and also their destinations. Remember, one who has no faith in his own personality has no real faith in God too.

Basic characteristics of personality:

We now take another step forward. All the traits or characteristics of personality are important but two traits are basic. That is, freedom and independence. Independence signifies not being dependant on anyone or to exist without any external support [ it is called 'samadiyat' in Qur'anic terms] and freedom means to be master of your intent and act. God who is complete and absolute in His personality is 'ghanioon hameed 2:267 and 'fa'aalul lima yureed' 11:107) that is, the traits of independence and freedom [that is, the trait of 'samadiyat' or self sufficiency] have reached their extremes in His personality. We shall discuss 'samadiyat' at a different place. As far as freedom of action or 'hurriyat' is concerned, God possesses absolute forces and unlimited Will and authority. But even so, He himself has imposed certain limitations upon Himself.

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Self-limitations:

The Qur'an says: kataba ala nafsahir rahmah 6:12 God has made it incumbent upon Himself to provide nourishment to everything in the universe. This is a sort of limitation but such

limitation does not affect his freedom of action. And it does not make Him subservient to anybody else. Because subservience is when a limitation is imposed from external sources but self –imposed limitations do not constitute subservience. If you are ordered by someone to be punctual it is being subservient if you arrive in time; but if you are voluntarily in time then it is not subservience but observance of a principle.

For God to make certain things incumbent on Him self or impose limitations on Him self depicts a great fact. This means that God does not use his discretion as a totalitarian dictator but according to certain law and principles and law and principle would mean that wherever needed God's traits are manifested. In other words God reacts to external conditions. Reaction of God is not reaction like that of human beings because human reaction is mostly based on emotion and God is bereft of emotion.

Sunnatl laah:

In particular conditions certain God's traits are manifested and this it is called God's law and since God's traits are not changeable [they are constant], His laws too are unchangeable. La tabdeela li- kalimatil laah 10:64 (the laws of God are unchangeable). Falan tajida li-sunnatil laahi tabdeela – walan tajida lisunnatil laahi tahveela 35:43 (you will find no change or alteration ever in God's law). This means that the universe is not running according to the 'blind forces of nature' but running according to fixed and unchanging laws.

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The Qur'an has laid much stress upon the observation of the universe. It says this is one of the means of liqaa'i rabbikum 13:2 (to be face to face with God). This means that through

observation man can master the laws of God according to which the universe is running. This is the reason the Qur'an has described observation as the means to have belief in God. Details of this can be found in my book 'What is Islam' in the chapter 'Man and the External Universe'.

In the universe, God's laws are followed compulsorily by everything He has created. All things are bound to follow the laws made by God for them and nothing can dare go against these laws: Lillaahi yasjudu mun fis samawati wal ard 13:15 (whatever there is in the universe is following the laws of God [is subservient to these laws]). But since man possesses a personality which has freedom of action as its basic characteristic therefore it has not been made compulsory for man to follow God's laws compulsorily ; as such he can either obey those laws or go against them if he so desires.

Man's obedience of [God's] laws:

Faman sha'a falyumiw wa mun sha'a falyakfoor 18:29 ( whoever wishes can follow them [the laws] and whoever wants can disobey them). He can develop his personality by following those laws but if he disobeys them then his personality shall remain undeveloped and qad aflaha mun zakkaha – wa qad khaabana mun dassaa ha 91:9-10 (whoever's personality gets developed becomes successful but he whose personality is not developed is destroyed).

This brings forth two things:

- 1) The obedience to the laws of God by man is not compulsory but voluntary and that is why the Qur'an has called it willing obedience with full inclination. If laws are obeyed through compulsion or coercion then the personality instead of developing becomes crushed.

And with willing obedience the human personality's capability is extended: La yukalliful laahu nafsan illa wus a'ha 2:286.

2) These traits are reflection of God's traits therefore adherence to them is inherently reflective of the high standard of human personality or in fact the effort to reflect these traits fulfills man's own deep rooted desires. Just as if someone advises a thirsty man to get a drink of water then obedience to this suggestion or command shall not be 'obedience to some command' but the fulfillment of his own desire to drink water.

3) By obeying these commands, on one hand the human personality is affirmed and man is able to see clearly that his status [as a human being] is above all other creation and on the other hand the exalted status of God is highlighted which brings home to him the truth that while he is above all creation he is far below the high standard before him i.e. God's personality. (The standing and supplicating in the 'salaat' or the 'namaz' signify this very thing. The standing tall signifies man being above everything [all creation] and the 'sajda' or the supplication signifies his being insignificant as compared to God).

4) The above also shows that nothing in the universe can be equal to man because he is the only being in the universe with a personality. The materialist man of the west believes that he is just like other matter or material things therefore he can absorb himself in this world

but a man who believes in the Qur'anic concept of life finds himself as a unique being in the universe. His companion can only be another being with a personality that is, another human being only. And on a higher plane, only God can be his friend. This is the reason that the Prophet Muhammed has said that God is "rafeequl aala" or the Highest Friend.

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God's friend:

The friendship of God takes us towards another important aspect. We know that the results of Godly laws in the universe [that is external to man] are manifested either quickly or after some time. The seed of a tree has the potential to become a full fledged tree after due nourishment over a period of time; this result can be witnessed by us within our lifetime but there are many other things whose results are manifested only after hundreds of thousands of years. An example is the evolution of the life cell into the form of a full fledged human being which takes place after millions of years.

But we know also that if the human hand assists nature then the time period for the natural result can not only be shortened but the result may also be spruced up. In other words when man becomes the friend of God's laws then the creative process is not only hastened but it acquires added finesse.

God-made laws have the same effectiveness in the universe external to man as well as within man himself. The Qur'an says : *bal naqzifu bil haqqi alal baatili fayad maghu ha fahuwa zaahiq* 21:18 ( the law in the universe is that there be a struggle against the 'haq O baatil' or truth and falsehood or light and darkness). In this struggle the truth ultimately breaks the head of evil and the falsehood ultimately perishes i.e. constructive forces ultimately overpower destructive forces and in this way the universe moves ahead in its evolution. This is the law of nature. As the Qur'an says, God's single day is equal to thousands of our years [22:47] or even fifty thousand of our years 70:4 but if man lends a hand then this overpowering of the truth can be manifested within a very short time. But only those men can lend a hand who believe firmly in the veracity of Godly laws and are engaged in subservience to them in the development of their personality.

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(This is called faith and good deeds). The party of such men is called the party of believers or the Hizbullah. This party, through its efforts, creates a society within which the laws of God prove their effectiveness in the shortest possible time and thus the personality of individuals in society is developed.

The individual and society:

The Qur'an has said clearly that human personality can not be developed individually and it can only be developed in a Qur'anic society only. It addresses the individual when it says: *fadkhuli fee ibadi wad khuli jannati* 29:30 (if you want to enter heaven, then join the party of God's slaves) . The company of the 'saadiqeen' or the truthful is a must for achieving this. This is the reason that the Qur'an has disowned the hermitages of monasticism and said that it is a human fabrication 57:27 which is against the God ordained *deen* [way of life]. God's '*deen*' is established within a society and it endows men with principles for settling or deciding the mutual affairs between them. If a man goes [for living] in isolation in the forest where there is no other human being, then he neither has any need for '*deen*' or faith. Nor

can his personality develop or he can adopt any other means to make his life loftier. Actually he can not exist on a human level; as such, 'deen' demands collectiveness and the individual's personality can only develop [by the interaction as ordained by God] within a society.

When people share the same end in life and want to attain the same goal then it is natural for an affinity to grow between them and this is called the unison of thought or the co-operation of faith and belief.

It is such unity that the Qur'an has ordained should be the basis of collectiveness among men i.e. men should form themselves into a society on this basis i.e. unity of thought and goal. In other words, the people of the world – no matter which country they reside in or which color, language, race etc they belong to – consider Godly guidance as the standard and live their lives according to it then those people, despite the difference in their caste or color etc, shall be the members of the same 'nation' or 'ummah'.

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Such is the criteria set by the Qur'an to constitute a nation. The unity among them is stronger than any other thing that any other common bondage. If this unity spreads to all the people of the world then there can be truly one universal brotherhood.

Unity of mankind:



This shows that the inevitable result of 'tauheed' or Oneness of God is the unity of mankind. There is nothing else that can knead mankind into this kind of unity. The Qur'an seeks to knead the entire humanity into one single universal brotherhood by accepting Allah's Oneness as the basis of their lives. This can get rid of all conflicts with which mankind today is besotted.

Belief in God:

The above makes clear as to the Qur'anic concept of God and what faith in Him means. It also makes clear why the people of the entire world must believe in the concept of God that has been presented by the Qur'an. . Except some atheists, every race, tribe, nation or group worships a 'god' in its own way. But the Qur'an says that believing in the concept of God in a way other than in which the Qur'an presents it can not constitute faith in the real "God". For example some may believe that Gold is a good metal because it is white, it becomes rusty in a damp climate, and it comes to pieces when it is struck by something hard, and since it is the lightest metal it is used in the manufacture of aero plane bodies. Obviously a man who believes that a metal with the afore said properties is gold, actually denies the existence of gold. Only a person who is aware of the right properties of gold will be said to be acknowledging the existence of gold. Similarly anyone who acknowledges the existence of God but with the wrong properties or characteristics will be denying the existence of the real God.

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Therefore only a person who believes in a God possessing the traits mentioned in the Qur'an and described nowhere else will be acknowledged as having faith in God.

The characteristics of Qur'anic faith:

Not only that the concept of God as described by the Qur'an is found nowhere else but the relationship between man and God as described by the Qur'an is also not found anywhere else. The concept too is not found anywhere else. The Qur'an tells us, as we have already seen, that:

1) God enjoys authority over the entire universe but He uses His authority according to laws He has made Himself and these laws never change. In other words the whole universe is working according to predetermined laws which are constant and unchanging. Similarly laws are operative in the world of men or among them which means that every human deed produces a result and there is never any exception to them. Although every man enjoys the right to act as he wants it cannot be that his acts produce a different kind of result than they naturally and inevitably merit i.e. if his deeds are good they shall inevitably produce good results and if his deeds are not good then his deeds shall produce results that are not good. These results take place according to a law that has been made by God.

2) Excepting the traits that are special to God such as limitlessness [being without end etc] all God's traits are reflected to a human degree in human beings but they are capable of being further developed. They can be developed only if man holds these traits of God as the supreme criteria before him and acts according to them; this is called obedience to God's laws but obeying them is not like following or obeying the commands of some oppressive dictator. God's directions are followed so that development of the human personality takes place and because they serve to fulfill his personality's needs.

This also shows that when we mention the traits of God [asmaa ul husna] then in a limited context we also describe man's traits. That is why the Qur'an says: laqad anzalna ilaikum kitaban feehee zikrukum 21:120 and other places (verily We have revealed a book unto you which mentions about you ).

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3) As human personality develops man continues to be included in God's creative program and thus the relationship between man and God becomes one of friendship in which God is the supreme friend.

This relationship can not be found anywhere but the in the Qur'an. Among some religious people of the East the relationship between man and God is simply that man worships God because it is the command of God which man must willingly or unwillingly obey. To please him, offerings must be made to him through some near and dear ones. When he is pleased man is rewarded enormously and when he is angry man is engulfed by difficulties.

As against this concept the Westerners tend to believe that God is concerned only with the universe [outside of man] in which His laws are operative. Man is supposed only to observe those laws and master those laws to make the forces work for him. As far as the human world is concerned, man shall have to fend according to his own intellect and wisdom [and not according to celestial guidance].

There is another sort of relationship thought to exist between man and God and this is believed by the 'spiritualists' or those who believe in spiritualism. They say that they enjoy direct relationship with God, that they talk to God, get to meet Him, intervene on behalf of others, He tells them about the 'ghaib' or the unknown etc. Such type of relationship is totally against Qur'anic teachings; whatever God wanted to tell human beings has been related in His book, the Qur'an and now the relationship between man and God is through His book only.

Thus we see why the Qur'an has said the following: *fa in aamanu bi misli ma aamantum bihi faqadih tadau 2:137* (if these people believe as you do [O party of the believers] then they can be thought to have adopted the right way).

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If they do not accept the faith like you have done and continue to believe in God according to their own concepts then they shall not be counted among those who believe in God! That is, according to the Qur'an it will not be 'eeman bil laah' (belief in God). Belief in God is to believe in God and to obey His commands and laws and not simply to have faith in Him. Anyone who 'says' that he believes in God but acts as per the instructions or ways of any other is not a true believer in God : *wa mull um yahkumu bima anzalal laahu fa oola'ika humul kaafirun 5:44* ( those who do not make their decisions as per the book of God are called 'kaafir' or deniers).

Asma 'ul husna:

The Qur'an has not just mentioned the qualities of God, but it has also drawn attention to a great fact by calling them 'asma'ul husna'. 'Hasna' is a word derived from the root 'husn' which means proportion. If anything is slightly disproportionate then it loses its beauty or 'husn'. That is why historians have said 'If Cleopatra's nose had been slightly disproportionate then history would have been different'. Thus 'asma' ul husna' means that while these traits of God are most complete and best, they are also proportionate. The fact is that traits can produce constructive results only when they are proportionate [and not disproportionate or lopsided]. Similarly no medication can be effective if its ingredients are not proportionate. Going ahead, we know that water is life but if there is even a slight disproportion in water in the human body then his health is endangered by the same water. On the other hand poison can bring easy death but if administered in right doses it can be healthy in some diseases. Even in the world of morality the same principle is at work. For example, to be a gentleman is a fine thing. But being too gentlemanly can be construed as spinelessness. Forgiveness is a good trait but if exercised in the extreme it can be tantamount to cowardice! Spending is a god trait but if done in the extreme it can lead to wastefulness. And if it leads to the other extreme then it can be tantamount to miserliness.

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So we see that if they are in proportion, traits and characteristics can produce good results only if they are in proportion. In other words, proportion or 'husn' is a pre-requisite for producing the right results.

Proportion is as necessary in human traits as they are necessary in God's traits. The entire teaching of the Qur'an revolves around this point. The Qur'an has expressly mentioned the trait to be manifested at which time and to what degree.

God gives life and death too: huwal lazi yuhyi wa yumeet 23:80 He is shadeedul azaab 2:165 ( very harsh punisher) and also tawwabur raheem 2:160 (very kind too). On the surface this

might seem a contradiction but if one looks deeply then one finds that it is not a contradiction but a statement of fact.

Traits [of God] that are seemingly contradictory:

Water is life giving but can be life threatening too[as in drowning etc]; it was a shallow perception out of which Christianity declared that God is Mercy and deliverance can only be had through His Grace and not because of good deeds. Hinduism says, as propagated by its philosophy of 'Karam Yoag' that no matter a wrong deed whether small or big inevitably produces a wrong result [that it can never be forgiven] . As against both these philosophies in the Qur'an says:

1) Poison too can be beneficial [in certain cases] if used in the right proportion.

2) Any excess to the right proportion can be harmful.

3) And if the excess is too much then it may cause death.

The third condition is where the 'qanooni makafaat' or the natural turn of events can be said to be shadeedul azaab i.e. having annihilating results. But as per clause 2 it is obvious that in the right proportion even poison can deliver good results and this is called 'tawwabiyat'. This reality has been described by the Qur'an as innal hasanaati yuzhibnas sayyi aat 11:114 (good deeds or 'aamali hasanah' get rid of the ill effects of bad deeds or 'sayyi aat').

These things will be discussed later but here it was thought necessary to state briefly what:

- 1) Apparent contradictory traits of God means.
- 2) What is meant by the *iasmaCaC* being *ihusnaC* [balanced or proportionate].
- 3) When these traits are reflected in a man in the right proportion then his personality shall be deemed to be a balanced personality and it is obvious to everyone that a balanced personality is at peace and the embodiment of happiness and fulfillment.
- 4) A society made up of individuals with a balanced personality will itself be balanced and the world community at large will be at peace with this sort of society .

Only the Qur'an mentions these things about the traits of God. These details also make it very convenient to determine ethical values and remove the struggle between good and evil in which the world is immersed.

The infinite traits of God:

At this point, it must be made clear that there are some traits of God that are beyond our comprehension such as His limitlessness, His infinity, His being the first and the last and such like.

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The Qur'an doesn't ask us to comprehend these qualities either. Excepting few traits of this sort, all other traits of God are what we would call today 'ethical attributes', such as His being the Sustainer, His being the Provider, etc.

Permanent values:

These are the traits that we call 'permanent values'. The Qur'an holds these traits as very important or in other words this system [Qur'anic system] being based on these very values.

Here some may ask as to what is the need for these permanent values for man can use his intellect for solving his affairs. Doubtless, intellect is a noble faculty that distinguishes man from other animals and that is why the Qur'an lays much stress on the intellect. Those who do not employ their intellect are thought by it to be worse than animals [sharrud dawaab 7:179] and the dwellers of hell [7:179]. Through the use of intellect man deliberates in the forces of nature and masters them and thus becomes the object of their 'sajdah' or supplication.

But the same intellect which is so useful to man in mastering these forces plays strange games while utilizing these forces and they become the cause of conflict between them. For example, scientists are very peaceful doing research on atomic science in their laboratories but once the atom bomb is ready nations are thrown into conflict over its use. And this conflict may even lead to war.



Why does this so happen? Because every nation is told by its intellect to keep its own interest as supreme. That means that human intellect only has its own interest at heart and others interests are secondary! Therefore, when the interests of different nations clash their intellects clash too and a battle of wits ensues. This phenomenon can be understood in a different manner. Self interests and self protection are animal instincts which are found in human beings also and it is the job of the intellect to fulfill the demands made by human emotions. For example, a man may possess a beautiful painting. I too would want to possess such a beautiful painting [as it is the demand of my emotions or feelings] but the other man does not want to part with it. It is here that our emotions clash. Now our intellect comes into play and shows us different ways in which we can possess that painting. Conversely, the other man's intellect shows him how to protect that possession. Thus this becomes is a battle of wits. Naturally the intellect which is superior will win or be successful. If I triumph then naturally the other man will be aroused to vengeance. This is what is called 'jfasaad' or chaos. This shows that the intellect follows the emotions just as a dog follows the scent of his prey.

To avoid such conflicts the society makes certain rules which are followed by all people residing within that society. These rules are called laws. Through these laws the individuals in society agree not to follow their own individual intellect but act as those laws tell them to.

The society forces every individual to respect and follow those laws. These laws enjoy a very important place in human civilization. This importance demands that:

1) While formulating these laws no particular individual, party or group stands to benefit but they be equal for all,

2) They should not be changed whimsically.

Unchanging or permanent laws:

The Qur'an says that it is beyond man's capacity to formulate such unchanging laws because human intellect can never be entirely devoid of influence by his emotions. As such these principles or laws should come from a source which is totally devoid of emotions and which treats all men [of every era] equally. Obviously such a source can not be other than God.

Permanent values that never change are the principles given to men by God so that they may decide according to them at all times. The human society may formulate secondary laws to ease implementation as per the needs of the time but they must be secondary to those laws and he can not make any basic changes in those laws. As stated earlier, these unchanging principles or permanent values which [in order to understand] we shall call 'moral traits of God.'

It has been stated earlier that it is beyond man's capability to formulate these unchanging laws but it does not mean that it is also not possible for him to understand those laws and reach the conclusion that those are laws that fulfill their purpose.

## Understanding Qur'anic laws:

Human intellect can well understand them but they need to be viewed scientifically and without letting any sort of emotion cloud the judgment. The Qur'an says that the criteria to judge whether its claims are right or wrong are as Surah [or chapter] Yunus says:

Bal kazzabu bima lum yuhitu bi'ilmihi wa lumma ya tihim ta veeluhu – kazalika kazzabal lazeena min qablihim fanzur kaifa kaana aaqibatuz zwalimeen 10:39

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The first thing that is said here is that the Qur'anic claims are refuted only by people who do not look at its truths objectively and knowledgeably i.e. lum biha ilma tuhitu 27:84 tha tis in order to comprehend the Qur'anic truths it is necessary to view those truths as per the highest level of knowledge of that period. 'Up to the level of knowledge of that period' has been said because as the human knowledge increases the Qur'anic truths become clearer in proportion to it.

The other thing that it has said is that the thinker who deliberates in the Qur'anic truths must be knowledgeable about history and see how the nations of yore fared. He shall find how the nation which lived according to the Qur'anic principles fared [well] and how the nation which opposed them fared [execrably]. That is why the Qur'an has laid so much stress on the study of history.

And the third thing is that a society be allowed to function according to the Qur'anic principles. The results of that society will speak for themselves whether they are based on the rightful principles or not. This is called the pragmatic test.

When the Qur'anic truths are deliberated upon in this way, their veracity will be established one by one. But as said earlier, one must be quite dispassionate in this evaluation. Unless human emotions are kept subject to the 'wahi' or the celestial guidance, the truth can never manifest itself: waman azalla mimmanit taba hawahu bi ghairi hudam minal laah 28:50 [who can be more misled than one who without the guidance from God, continues to follow his own emotions [or thoughts]].

The issue of 'khair and sharr' [good and evil]:

However we now know that the unchanging laws according to which human society must be formulated are also based on the traits of God. This too, shows the importance of keeping God's traits before us at all times.

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It has been stated earlier that the right concept of the traits of God and by their being 'asma'al husna' or proportionate traits [and not lopsided] the complex problem of god and evil is inherently solved. In short any deed that is cause for stabilizing and strengthening human personality is a 'good' thing (and obviously these are the traits which are in consonance with the Godly traits ) and any deed which causes disintegration within the human personality is evil or 'sharr' (and obviously it is a deed that is opposed to God's

traits). This is the criterion for an act being good or evil. This too shows the connection between God's traits and human beings and their importance.

The all encompassing God's traits:

The above prove that no aspect of human life or the universe is bereft of any connection to God's deeds. In the human world, whether it be an individual's life or the collective life of mankind, all must be conforming to the pattern of God's traits. These very traits are necessary for the individual personality's development and they can lead to formulation of laws according to which if a society is formed it can reap enormous benefits. By alienating them, life can never attain loftiness or a truly humane character and remains at the level of animal life.

Faith in God (eeman bil laah), therefore, is the axis of all life in the universe. No wonder then that the Qur'an has mentioned the traits of God so painstakingly.

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Since this thing is not found anywhere in the world besides in the other religions, the teaching of the Qur'an is unique and without parallel and since these traits of God have been described in detail in the Qur'an, there is no further need for any other prophet or book.

The next few pages shall describe these traits of God.

## ELAAH [Ilaah]

### Literal meaning:

The literal meaning of ‘aliha’, ‘elaihi’, or ‘lahu’ is to search for someone’s protection in distress or to be surprised and ‘alahu or luhu’ means to give sanctuary to someone or take under one’s protection. Thus ‘elaahun’ would mean a being whose protection is sought in danger; who can be pleaded to for removing troubles and whose loftiness and greatness surprises man or overawes him. Some people think that this word has been derived from ‘laahu or yalihu’ which mean to be high ranking and hidden from the eyes.

Some say that ‘alaha’ means that that man became a slave and ‘allahahu’ means that he made him is slave. Thus ‘elaahu’ would mean a being who is obeyed and accepted as the master.

It should be noted that all gods conjured up by the human mind do somehow possess the above traits. As such ‘elahun’ is a word that encompasses every concept of God.

The Qur’an has used the word ‘Allah’ to mean God. The details shall be found ahead. Allah is the name of God’s personality or being. And the Qur’anic pages are replete with the mention of his traits.

For example, we say that Allah is 'raheem' and 'kareem'. That means 'raheemi' and 'kareemi' are the traits of Allah. Many think that this word 'Allah' is a compound word made from 'Aal' and 'elaahu'. Usage has given it the form of Allah. Thus Allah would mean the particular God as described by the Qur'an.

The focal point of the teachings of the Qur'an is La elaaha ill al laah i.e. there is no one else but Allah who can be worshipped. In other words there is only the law of Allah which can be obeyed and which can be sought as a shield against all dangers and difficulties and whose protection can be sought. This law of Allah is so lofty and so great that man is over awed by its concept. The word 'elaah' brings to mind the personality of Allah and it is also one of His traits.

There are two parts of the basic teaching of the Qur'an i.e. La ilaha ill al laah [that there is no other God but Allah]. One part is the acknowledgement of the fact that there is no one beside Allah before whom man can submit himself, who can be obeyed, who can be accepted as the master and who can be pleaded to for answering one's prayers. This is an element of denial. That is, whatever concept there is or maybe about god is swept aside forgotten by saying it, and when the site of the mind is cleared of this debris, as it were, a new building be constructed on it. And the other part of this teaching is that of accepting that only Allah is the force before which one can subjugate himself. To remove all forces from man's mind and clear the way for accepting Allah as the Lord, is the basic teaching of the Qur'an.

This is not a new doctrine but it is the same message that has been sent to mankind from the very beginning by God and all prophets have been renewing this program.

The teaching of different prophets:

About the prophet Noah, the Qur'an says:

Laqad arsalna nuhan ila qaumihi fa aala ya qaumi budul laha ma lakum min ilahin ghairuhu 23:23, 7:59 [verily we sent Noah towards this nation; he said O my people, obey only Allah; there is no other Lord except Him] (Footnote is missing)

The prophet who succeeded Noah was told:

Fa arsalna feehim rasulam minhum aney budul laaha ma lakum min ilahin ghairuhu – afala tattaqun 23:32 [thereafter we created another nation and sent a prophet from among them who taught them to obey Allah because there is no other Lord but Him. Will you not then adopt 'taqwa' or God consciousness?]



About the prophet Heber it is said:

Qaala ya qaumi budul laaha min ilahin ghairuhu afala tattiqun 7:65, 11:50 (he said, O my people , obey only Allah because there is no Lord except Him. Will you not then adopt piety or 'taqwa'?)

About the prophet Swaleh it is said:

Qaala ya qaumi budul laaha malakum min ilahin ghairuhu 7:73, 11:84 [he said, O people of my nation, obey Allah because there is no other Lord but Him].

About the prophet shuaib it is said:

Qaala ya qaumi budul laaha malaklum min ilahin ghairuhu 7:85, 11:84

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[He said O my people, obey only Allah because there is no Lord but Him].

About the prophet Ilyas it is said:

Atadoona balaw watazaruna ahsanal khaliqeen – Alaha rabbakum wa rabba aabayikumul awwaleen 37:125-126 [ are you all worshipping the god Ba'al instead of Allah who is the best of creators? The Allah, who is your Lord and that of your forefathers].

At his deathbed, the prophet Jacob asked his sons:

Am kuntum shuda'a iz hazara yaqubal maut – iz qaala li banihi ma tabududuna mim baadi – qaala na'budu ilaahaka wa ilaha aabayika ibahima wa ismaeela wa ishaqa ilahaw wahida – wa nahnu lahu muslimun 2:133 [ were you present when Jacob was nearing death and he asked his sons who will you worship after my death? They replied that we shall worship the Lord who was your God and the Lord of your fore fathers Abraham and Ishmael and Isaac; the same God who is single and whom we currently submit to].

About the prophet Zun Noon (Jonah) it is said:

Wa Zan Nooni iz zahaba mughaziban fa zanna al lun nuqdira alaihi fanada fiz zulumati al la ilaha illa anta subhanaka inni kuntu minaz zwalimeen 21:87 [ and when Zun Noon or Jonah was disappointed with his nation and left the place [without Our express permission] but when he was faced with difficulty then he called out to Us for help: O God, there is no God except you; you are far above the self made concepts of men and verily I have been oppressive to myself [by leaving without your permission].

The same thing was said by the prophet Moses to his nation when they asked him to create an idol for them to worship:

Qaala aghairallahi abghikum ilahawwa huwa faddalakum alal aalimeen (he said, do you want me to suggest some other Lord for you rather than Allah , although he has exalted you over your contemporary nations.

Because he was told this on mount Toor [by God]:

Innani anal laahu la ilaha illa ana fa' boodni – wa'qimis salata li'zikri 20:14 ( [O Moses] verily I am Allah; there is no Lord except me, so worship Me].

Jesus' teaching was also similar and he shall acknowledge it before God:

Wa iz qaalal laahu ya eesab' na maryama a'anta qulta lin naasit takhizooni wa ummiya ilahaini min doonil laah .....innaka anta allamul ghuyub 5:116 ( when God shall ask Jesus if he had asked people to worship his mother instead of God? Then Jesus shall reply, God forbid, you are above all this. Why should I have said something which was inappropriate for me? If I had said something of this sort then it could not have been unknown to you; you are even aware of the thoughts that cross my mind but that which you know is unknown to me; and you know everything including the unknown).

The Qura'nic teaching:

The same teaching [as above] was transmitted to all men through the prophet Muhammed:

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A'innakum latash hadoonna anna ma'allahi aalihatan ukhra – qul la ashhadu qul innama huwa ilahuw wahiduw wa innani barri'um mimma tushrikun 6:10 ( do you really think that there is another God beside God? ?O Prophet[Muhammed] say that I believe in no such thing ; I believe that Allah is the only Lord and truly I do not share your polytheist belief).

Surah Taubah says:

Fa inn tawallau faqul hasbi yal laahu la ilaha illa huwa – alaihi awakkaltu wa huwea rabbul arshil azeeem 9:129 ( if these people avoid the truth then say to them that God’s support is enough for me and there is no Lord but Him; I depend on Him and He is the Sustainer of the earth).

SurahRaad says:

Qul huwa rabbi; la ilaha illa hu; alaihi tawakkaltu wa ilaihi matab 13:30 ( say that He is my sustainer; there is no other God but him; I depend on Him and I refer to Him).

This teaching was revealed through the ‘wahi’ or the celestial guidance:

Qul innama yuha ilayya annama ilahakum – ilahuw wahid – fahal antum muslimun 21:108 ( Say that I have been told through the ‘wahi’ that verily I am your Lord; do you not surrender or submit to His laws?)

The same ‘wahi’ has been described thus at another place:

Qul innama ana basharum mislukum yuha ilayya annama ilahukum ilahuw wahid 41:6( say that I am a human being like you but the 'wahi' has been revealed to me that your Lord is the Only God).

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And then it is said in the Qur'an:

Qul innama ana munziruw wama min ilahin illal laahul wahidul qa- haar 38:65 { say that I am to warn you that the way you have adopted shall get you nothing but destruction and I must at the same time remind you that there is no god except God).

The same thing was stressed at another place:

Fa'lum annahu la ilaha illal laah 47:19 ( so remember there is no Lord but Allah).

At yet another place it is mentioned:

Allahu la ilaha illa huwa – wa alal laahi fal-yatawakkilil muminoon 64:13 ( only the believers believe that there is no Lord except Allah).

Overall it was stressed:

Wama arsalna min qablika mir rasulin illa nuhi ilaihi annahu la ilaha illa ana fa'budoon 21:25 ( no prophet was sent by Us prior to you to whom We had not sent the 'wahi' saying that there is no God but Me. So worship Me only).

The foregoing is the teaching from God. Any lacunae in this teaching were all due to human mind. That this teaching is the truth is verified by God Himself. His angels too are witness to it and those men too who try to establish a just order in the world:

Shahidal laahu annahu la ilaha illa huwa – wa mala'ikatu wa oolool ilmi qa' imum bil qist – la ilaha illa huwal azizul hakeem 3:17

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God is witness to the fact that there is no God beside Him, also His angels and those men who try to establish 'adl' or justice on earth; He is the possessor of dominance and wisdom).

The Qur'an presents the real concept of Lord:

Wa ilahukum ilahuw wahid – la ilaha illa huwar rahmanar raheem 2:163 ( and your Lord...is that only God; there is no God except Him....and He is most kind).

He is the God about whom it is said:

Huwal lahul lazi illa hu – aalimil ghaibi wush shadah - .....wa huwal azizul hakeem 59:22-24 ( Allah is the One except whom there is no God. He knows what is known and what is unknown, very kind, and the owner of the universe. His authority is infinite ; He has the most complete personality and He is free of any fault; He protects the universe against destructive forces and establishes peace; there is nothing that He cannot do; He has great dominance; everything is bound by His laws and enjoys all sort of greatness; in short, all great traits in their most balanced form are found in Him; and He is far above anyone being labeled as equal to Him.



He is the creator of everything. He removes every fault from things and gives them a form; in short all great traits in their most balance form are found in His personality; whatever there is in the universe is working towards the ultimate goal He has designated for it; He enjoys all sorts of dominance which is based on wisdom).

He is the God who possesses the following traits:

Allahu la ilaha illa hu – al hayyul qayyum.....wa huwal aliyyul azeem 2:255, 3:2

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(there is no God but Allah. He is living and there is no end for Him; He is not dependant on anybody for His existence; He neither drones nor sleeps; whatever there is in the universe belongs to Him; there is nobody who can defy His law; He is aware of man's past as well as the future; and man can not glean anything from His knowledge except that which He Himself imparts; His knowledge and authority encompass the entire universe and the overseeing and protection of the universe is not difficult for Him at all; His being is very exalted).

Man worships only the being he thinks holds some dominance or authority or power and the Qur'an uproots any thought that there is anybody with power excepting God. Since nobody has any authority except God there can be no question of worshipping another. It is said:

Qul ara-aitum inn akhazil laahu sum'akum – wa absarakum khatama ala qulubikum mun ilahun ghairullaahi yatikum bihi – unzur kaifa nusarriful aayaati summa hoom yasdifoon 6:46 (have you ever wondered that if Allah deprives you of your hearing and sight and seals your heart then who excepting Allah can return these to you? See how we explain things from different angles but even then these people do not accept the truth).

Here only some of the traits of God have been mentioned briefly. Detailed discussion about God's traits shall appear in the coming pages. Here it is only essential to point out that the Lord mentioned in the Qur'an is the Lord of the entire mankind: Ilahin naas 114:3 (the God of mankind).

He is the only God of all men of all colors, all nations etc. And when the God is the same then the whole of mankind is a single brotherhood and there can be no discrimination in this.

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This universal brotherhood and unity of mankind follows from believing in the same Lord . It is the Qur'an which has told us that all men were created from the same cell (39:6)and that all men are the members of universal brotherhood and the common bond between them is the belief in one God.

Addressing the intellect and perception:

It is not the style of the Qur'an to make anyone accept something that is not logical. It always appeals to the intellect of human beings to believe in its claims. It has invited men to believe in One God not out of jealousy but because the fact is that there can be only one God.

Lau kaana feehima aalihatin illal laahu lafasadata – fa'subhanal laahi rabbil arshi amma yasifoon 21:22 ( if there were more than one God then this earth and sky would have been torn asunder; He is the possessor of all forces; He is far above than the gods that men fabricate themselves).

This thing has been described in a different way at another place:

Mattakhazal laahu miw waladiw wama kaana ma a'ahu min ilaahin izal lazaaba kullu ilaihim bima khalqal la 'ala bazuhum ala baaz – soobhanal laahi amma yasifoon 23:91 ( neither has God made anyone His progeny nor is there another God beside Him; if this was the case then every god would have gone its own separate course with its creations and that would have created chaos ; therefore God is far above the things they say about Him).

There is a world of truth in this 'aayat' or sentence. Even slight deliberation in the working of the universe shall disclose that it is running according to a single system and this gigantic machinery's cogs and wheels are well integrated.

This great workshop is running smoothly because it is following a single system and not more than one. It is controlled by only one Force. If it was following more than one system it would cease to run. If there is the slightest deviation or change in the revolution of the sun, for example, then the solar system would be destroyed in a jiffy. Science has made us realize that everything in this universe is well integrated [through the ecosystem]; this could not have been possible if the universe was running according to two or more systems. The Qur'an has used the word 'lafasadata' or duplication to describe this situation. When everything is in its proper place [and working] then that system is balanced and when this balance or co-ordination is not there the result is chaos. The system runs amok and there is no co-ordination between the elements. This 'fasaad' or chaos is created due to following many systems. This can be well understood when we think of two independent drivers of the same car. The concept of many Gods [be it in its manifestations] is a product of early stages of man's knowledge. When it was thought that everything is working separately and there is no integration. That is, winds move on their own and are represented by one God, rain falls of its own accord, and represented by another god ; in fact there is a god for everything such as life or death or prosperity etc. But when mankind reached maturity and he found that everything is connected to each other by the great ecosystem then how can he believe that there is more than one God's system that is operative in the universe? The Qur'an which argues intelligently tells us that the One God is possessing great and infinite forces and He does not need any body to represent him in this world.

Aside from life in the physical universe, if the social life of mankind is viewed we shall see that there too the concept of many or more than one god is creating chaos. The chaos in the world today is witnessed due to men following different gods [or ideals] and the god or ideal is in conflict with the others. The universal amity sought by mankind can only be found in pursuing the same god and in following the same set of laws. This is the reason that the

Qur'an has strongly opposed polytheism because polytheism can not create amity between nations and people. That is why it is enjoined repeatedly not to attribute partners to God:

Wala taj alu ma'allahi ilaha aakhar – inni lakum inhu nazeerum mubeen 51:51 ( and do not worship any other god but Allah – verily I have been sent by Him to make you aware).

Because everything in the universe is subject to change and is perishable and that is why nothing can make the universe run smoothly and constantly except a uniform system:

Wala tad'oo ma'allahi ilahan aakhar – la ilaha illa huwa – kullu shaiyin haalikun wajhahu – lahul hukmu wa ilaihi turjaoon 28:88n( and do not call upon any other god than God; there is no God except him; everything beside Him is subject to change ; He rules over everything and everything shall revert to Him).

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There is nothing that shares His authority ; only His law is operative in the universe:

Um lahum ilahun ghairul laah – subhanal laahi umma yushrikun 52:43 ( do they believe in some other god but Allah; Allah is beyond attribution of partners).

The wonderment at the belief in 'tauheed' or Oneness of God:

Since the idea or concept that all forces are concentrated in one and the same personality was the basis of homogeneity of the entire universe this concept was very strange to man's mind just as unawareness and superstition always refuses to believe in some new truth at first. As such the people used to say in wonderment:

Ajalal aalihata ilahaw wahid – inna haaza li-shaiyun ujaab 38:5 ( Oh! He [the prophet] says that all gods and gooddresses are false and that all forces are united or concentrated in the One God; how can so many different forces be concentrated in one personality; this is indeed surprising).

And they used to ridicule the truth:

Innahum kaanu iza qeela lahum la ilaha illal laahu yastsakbirun 37:35 ( these are the people who ridicule the concept that there is no god beside Allah and refuse to believe).

And thought that the presenter of this concept of Oneness of God was (God forbid)crazy:

Wa yaquluna a'inna li'tariku aalihatina li'sha'irim majnoon 37:36 ( and they say shall we give up our gods at the bhest of a poet and crazy man).

But the Qur'an never considered this refusal because it was sure that after knowledge reached the desire level and the secrets of the universe were unraveled to man, he shall inevitably acknowledge the truth that the system of the universe is run by a single entity [God].

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That it is necessary for the smoothness with which the universe and everything in it operates for all of them to follow a single system:

Al lazeena yaj'aloona ma'al laahi ilahan aakhar – fasaufa ya'lamoona 15:96 ( the people who attribute a partner to God shall very soon know the truth[that there is only One God]).

Therefore the Qur'an says that those who believe in more than One God can present no reasoning for their belief:

Amit takhazu min doonihi aaliha - qul haatu burhaanukum 21:24 ( tell them to bring some reasoning or proof that there are more than One God).

In the foregoing sentence apparently the polytheists have been asked to bring some proof but it is a way of saying that they have no reasoning or proof to support their claim or belief.

At another place it is said:

Wama'iyn yad'oo ma'allahi ilahan aakhar – la burhana lahu bihi 23:117 (and those who calls upon or believes in any other God but Allah has no reasoning to support his belief).

It was also stated that the supporters of the concept of duality or plurality of God had no reasoning or proof in support of their belief as such when they realize the truth they will come to know the great mistake they were making and the condition at this self defeat shall be unmentionable. When man becomes aware of his lofty status he will come to know that by thinking of these natural phenomenon as gods how he had degraded himself. As such it is said:

La taj'al ma'allahi ilahan aakhara fataq ooda mazmumam makhzoola 17:22 ( do not attribute any partner to God or you will be demeaned from all sides).



Wala taj'al ma'allahi ilahan aakhara fatulaqqa fi jahannama malumam mud'hura 17:39 ( do not worship any other God beside Allah otherwise you shall spend a godforsaken life).

Surah Shura says:

Falatadoo ma'allahi ilahan aakhara fatakuna minal mu'azzabeen 26:213 ( and do not worship any other beside Allah or you shall be deprived of the pleasantness in life).

Surah Qaf says:

Al lazi ja'ala ma'al laahi ilahan aakhara fa alqiya – fil azaabish shadeed 50:26 ( whoever worships anyone beside God is made to undergo severe punishment). The true slaves of God or the 'ibadur rahman' never submit themselves before anyone but God because they are aware of the loftiness of their personality:

Wal lazeena la yad'oona ma'al laahi ilahan aakhar 25:28 ( the people who do not attribute any partner to God).

Oppressive forces:

As an example of these 'slaves of God' or the people of the caves have been mentioned who had decided not to submit themselves before anyone but God. How can oppressiveness bear to see such faithfulness and the priests of that time could not bear this rebelliousness to their many gods. As such the 'disbelievers', according to them, would naturally have had to undergo many travails. At last, due to the persecution, these people of the cave were forced to seek sanctuary in a cave. [See my book 'shola-i-mastoor' or The Hidden Flame for details):

Wa rabatna ala qulubehim iz qaamu.....faman azlamu mimman if tara alal laahi kaaziba  
18:14-15

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(and We gave them courage [the people of the cave] when they upped and said openly that our Lord is the sustainer of the earth and the sky and we shall not view in any other God but Him because if we do then this will be unfair; that our nation worships many other gods beside Him but they have no reasoning to support their belief; and verily it is unjust to attribute partners to God).

And the people of the times of the ‘people of the caves’ are not the only ones to disbelieve in One God. Those who think it is they who is powerful have always used oppressiveness to try to assert their authority. The pharaoh had said the same thing to the prophet Moses that:

Qaala la inn takhazat ilahan gairi laj alannaka minal masjuneen 26:39 ( he said if you worship any other god but me then I shall throw you into prison!).

And drunk with power he also said:

Wa qaala firauna ayyuhal malaoo ma alimtu lakum min alaihi ghairi - .....wa inni la zunnuhu minal kaazibeen 28:38 ( the pharaoh said to the leaders: O leaders I believe there is no other god for you but me. O Hamaan, build a high tower for me to climb and try to peak at Moses’ God. But I believe him to be a liar).

At yet another place it is said:

Wa qaala firounu ya haamanub ni li sarhal la alli ablughul asbaab – asbaabas samawati fa attala’a ila ilahi musa wa inn I la zunnuhu kaaziba 40:36-37 ( the pharaoh said, O Haaman! Build me a high tower so that I can climb up to the sky and look at Musa’s God myself but I think that he is a liar).

But the execrable fate of the pharaoh tells us la burhaana lahu [for the polytheist claims to be without proof) is very much a reality.

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This led to the truth that there can be only One God:

Hatta iza adrakhul ghargu qaala aamantu annahu la ilaha illal lazai aamantu bihi banu israela wa ana minal muslimen 10:90 ( until the pharaoh began to drown; he then cried out that I do believe in the God in which the children of Israel believe to the exclusion of others; I too am among the faithful).

Moses wanted to remove the children of Israel from subjugation and take them to a free atmosphere where they could worship the One God; the pharaoh had maintained that since it was his rule in the kingdom therefore only he and not any other God could be allowed to be worshipped in his kingdom. This shows that 'shirk' or polytheism means not only to subjugate oneself before some idol but a greater polytheism is to obey laws which are made by man [and not God]

The polytheism of the ‘majoosis’ or the ‘parsis’ or the sun worshippers:

‘Majoosi’ who call themselves the disciples of Zartasht believe in two gods; a god of goodness and a god of evil; a god of light and the other of darkness. The Qur’an refuted this belief too by saying:

Wa qaalal laahu la tattakhizu ilahis nain – innama huwa ilahuw wahid – fa iyya ya farhiboon 16:51 ( and God commands not to worship two gods; God is only One. As such obey His laws only and fear the destructive results of His disobedience).

Trinity:

The Christians believe in three Gods; the father, the son and the holy ghost.

Laqad kafaral lazeena qaalu innal laaha salisu salasah – wama min illa ilahuw wahid 5:73

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(verily the people who believe that God is one of the three or Trinity are mistaken. There is no God except One).

The saints and the priests:

The people with the celestial books turned their saints and their priests into partners of God. This concept though very wrong is so enveloped in sanctity that somehow it makes inroads in men's hearts.

Ittakahazu ahbaaruhum wa ruhbaanihim arbaabam min doonil laah wal maseehabna maryam – wama umiru illa li ya'budu ilaahuw wahid – la ila illa huwa subhanuhu umma yushrikun 9:31 ( and instead of God they started worshipping their priests and saints and even Jesus, son of Mary although they had been commanded to obey one God except whom there is no God. But [no matter what they do]He is beyond their polytheism).

They were told that turning the saints and the priests into God[s] has not been commanded by God but it is your own fabrication:

Wama min ilahin illal laah – wa innal laaha la huwal azizul hakeem 3:61 ( and there is no Lord except God. Verily He is the possessor of all authority and wisdom).

The imperceptible forms of polytheism:

Beside the easily identifiable forms of polytheism, the Qur'an tells us about an imperceptible form of polytheism.

Note: The Hindus belief is similiar to that of Trinity. They believe that Brahma[God], Prakriti[matter] and Aatma[soul] are ancient and they are one in three and three in one. Famous philosopher Ramanaj believed in this concept and propagated it in his works too.

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To consider this slight thing as polytheism is only the handiwork of God who is aware of even the thoughts that cross our minds:

Ara aita munit takhiza ilahahu hawahu – afa anta takunu alaihi akeela 25:43 ( have you seen he that is subservient to his desires? Can you watch over him [against doing that])

At another place it is said:

Afara aita manit takhiza ilahahu hawahu wa azallahul laahub ala ilmiw wa khatama ala sam'ih I wa qalbihi wa ja'ala ala basarihi ghishwah – famaiy yahdihi mim ba'adal laah – afala tazakkarun 45:23 ( have you ever wondered about his condition who worships or follows his desires – the result [of doing that] is that the laws of God, despite knowledge, sealed his

hearing and heart and threw a curtain over his eyes. The fact is that the right way can only be achieved according to God's law of guidance; will you not then learn a lesson [from this]?)

We have seen earlier that by worshipping more than one God there is chaos in the universe. Just wonder whether the chaos we witness in the world today is not because every one of us is following his own desires or [in this way] is worshipping his own idol. Every group and every nation is pursuing its own desires and in doing so does not discriminate in what is permitted and what is not? The permitted, according to Lenin and Machiavelli, is that which achieves the purpose and the not- permitted is that which obstructs the attainment of the purpose. Such are the idols [of our wishes] that are creating chaos in this world. These idols are not carved out of stone but they are created in our minds. They are not found in any temple but they are found in men's hearts. Some of these idols are the idols of wealth and progeny, the idols of respect and respectability, the idols of state and government, the idols of race etc and God knows what other idols that are created in the human minds every moment.

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Here lies the dangerous valley of polytheism from which a man can slip into the abyss of destruction. The Qur'an says that these people are misled despite having knowledge. Knowledge can distinguish between the truth and falsehood but when emotions or desires engulf man then intellect and knowledge can not show the right way. At this point man's ears become deaf to the warning bells, his eyes are clouded [that is he cannot see reason] and his heart becomes rusty and he becomes unable to see or be chary of the results of his deeds. As Bernard Shaw says, Europe is being swayed by emotions and is unaware as to where its destruction lies. No doubt Europe is knowledgeable but the majority of its knowledge is being used to find new ways of satisfying man's pleasures, and finding new ways of dominating others and finding more destructive ways of annihilation. The world is in such peril today because knowledge is being subservient to the emotions and desires, and man is pursuing his own emotions instead of following God's laws. If God's laws are followed then this hellish life can turn into heavenly existence; man's mind shall still find ways of



destruction but then the direction of his guns would be towards selfishness. It shall be decided that whether the guns will target oppressiveness or oppressed people, not by the manufacturer of the guns but somebody else. This is the place where man needs celestial guidance and the 'wahi'. The human knowledge which today is the bane of the world, if used under the guidance of Godly laws, can turn this hellish world into a heavenly abode for mankind. And at that time one shall grasp the real meaning of la ilaha illal lah (there is no god except One God).

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By reflecting on the traits of the Lord as seen in the previous pages, we find that there is no aspect of life for which we need any other Lord. i.e. we have a Lord for 1) Life giving ii) for nurturing iii) for sustaining iv) for giving peace and security v) for protecting every moment 6) for setting things right when they go awry vii) for helping in everything viii) for being capable of being depended on ix) for being capable of being called upon for help in despondence i) for being of the present and that which is not present xii) for being all powerful xiii) for possessing greatness xiv) for being free of every fault xv) for ruling over everything xvi) for being the real monarch xvii) for having no end who has no end xviii) for being capable of being depended by us all. Is there any other being beside Him who can be worshipped and obeyed and whose laws can be followed?

But belief is not only refusal to obey any other God i.e. after illa [the refutation] the positive is there too i.e. illa [but God] so there is positive-ness after negation. So we say: il laal laah after la ilaha i.e. there is no God but Allah.

The right God can not be accepted prior to denying every other god beside Him therefore only denial is not enough, one should accept the Only God after denying that there is no god beside Him. So the complete testimony of faith is: la ilaha il laal laah.

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Allah

Allah is a personal pronoun:

As related in the earlier chapter, Allah is the personal name of God according to the Qur'an. It is the compound of al and ilah.

The comprehension of God's personality or being:

What is God? Where did He come from? These are some of the questions which the human mind is unable to comprehend. The intellect is conclusion of the collective results which accrue through human knowledge and observation. The sources through which man acquires knowledge are limited. So when the means of acquiring knowledge are limited then the results of these resources shall be limited too and therefore how can it grasp the reality about the unlimited?

Man is unable to discern his own reality and can not comprehend what God is. How can a man who is unable to comprehend even the machinery made by someone even imagine the reality about the manufacturer of that machine! Man is quite unable to comprehend what is God. This is why the Qur'an does not call upon man to comprehend what God is ; it only calls on him to believe in God.

Faith and comprehension:

When man cannot find out about some thing, some other thing like it can be deliberated upon. But God is without parallel.

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As such how can man define God?

Man is a sensory creature and he wants to reveal all things in palpable form or at least have a concept in his mind about it. This was the reason that led man to idol worshipping. Since Islam is a 'deen' based on knowledge and perception, it closed all doors to superstition. It has not described any thing which is similar to God because it does not want the human mind to worship some likeness of God. In other words Islam wants to maintain the reality of God and it does not want man to worship any form thinking that it is God.

The traits of God:

Excepting some atheists, no one denies the existence of God Almighty. The denial of these atheists is also not pure denial but merely a play of words. The force which maintains the universe is God to the believers and 'nature' to the non-believers. But their minds can

neither grasp the reality of God nor define nature. The human mind can find out about cause and effects to the extent of material things but it can not comprehend reality.

The things which form the concept of God in our minds are His traits. By comprehending the traits or forces of God, true faith in God is aroused but with the wrong sort of concept about these traits leads man towards falsehood. The Qur'an has related the traits of God so clearly that they conjure up an image of God in our minds. No religion in the world can claim that its celestial book is free from adulteration. This is acknowledged by them as related in my book 'The Celestial Books of World Religions'.

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Therefore, the kind of image of God such adulterated books will create in the human mind is obvious. In other words it shall be a form conjured up through man's own words. Or the traits described shall be merely an extension of human traits themselves!

The God created or conceived through human mind:

For instance if man has two hands then God will be thought to have four hands; if man can lift a stone then the God shall have the capability to lift a mountain; if man's height is six feet, God will be thought to have a height of fifty feet. The idols of India and of the Greek are manifestation of this syndrome. The human mind, in fact, cannot create any concept of God by alienating himself from man and the natural phenomena. This is testimony to the fact that all other religious scriptures have been adulterated [and not purely the word of God]. An example can be taken from the religious book of the Hindus, the Rig Ved no.10, saukat no.90, mantar no.12-13, or Yajurved adhiyayi no.31, mantar no.11-12:

The concept of God as in the Veds [the holy scriptures of the Hindus]:

“The Brahmans [high caste Hindus] were born from His mouth and from his arms were born the people of the ‘kashtri’ sect. The ‘Vesh’ were born out of his legs and the ‘Shudars’ were born from the god’s feet. The moon was born out of his mouth and the sun from his eyes. The Indar god and Agni god were born from his mouth and the wind was born from his breath”.

Yajurved adhiyayi no.31, mantar no.13 says:

“The middleclass was born from God’s navel and the elite from the head. God’s both ears saw the birth of earth and the environment and the planets.”

God has been described in Atarved, Kand no.11, saukat no.2, mantyar no.5-6:

“Hey, Pashtu Patey, Jeevan key swami! Parmataman! We salute your mouth; hewy Bhusarda Tapawak Aishur! We salute your eyes too; we salute your skin; ....hey Parmeshore we salute your limbs; we salute your stomach; we salute your tongue and your face too; we salute your teeth and the smell of your teeth.”

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Yajurved , Adhiyayi no. 13, mantar no.6-8 says:

The worship of the snakes:

“We salute the snakes which live on this earth and we submit to the snakes in the sky. We salute all snakes among the crops, or the plants or in their holes. We salute the snakes in the sunlight and in the water.”

Yajurved Adhiyayi no. 3, mantar no 63 says:

“O Razor we salute you because you are made from good iron and while saluting the child must not be hurt.”

Genuflecting before the’fever’:

“We salute the ‘fever’ that comes from the cold. We also submit to the fever that occurs in summer. We salute even the fever that occurs every second or third day.”

It is obvious that the above concepts are the product of a limited mind. The nation's idol reflects the nation's civilization and culture because a god is always presented in the best possible form. Thus the god, as worshipped by a nation shall reflect the highest point in that nation's mental evolution.

The belief about ‘autaar’ or incarnation:

The concept of incarnation too is reflective of man's above-stated trend. Man was so gullible at some point of time that anything which was unusual in a man was worshipped as ‘a meta physicals force’ and was deemed to represent God on earth. This concept of incarnation also turned Jesus into a god incarnate. Dr, Brown writes in his book, Researches in Oriental History, that Jesus being God is an extension of the concept of incarnation. And researchers have reached the conclusion that the present teaching of Christianity has mostly been derived from the teaching of Buddhism.

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The famous expert eastern affairs Max Muller writes as follows in his book, Science of Religion:

“There is a strange similarity between the teachings of the disciples of Mahatama Buddha and the disciples of Jesus. Some of the parables of Buddhism seem to be culled from the

New Testament although obviously they were present in this world long before the Jesus era.”

Bunsen writes as follows in his book Angel Messiah:

‘Life and teaching of Buddha are very much similar to that of the teaching and life of Jesus as contained in the records. It is a coincidence that they are very similar; and the wonderment increases when it is considered that that these things are found only in the Polos scripture and book four only. Earlier books do not contain them[the similarities].”

What is meant to be conveyed here is that when man conceives of God in his mind then God becomes a humanly being. The traits mentioned by the Qur’an show clearly that there is a gulf of difference between the concept of God as conjured up by the human mind and the concept which is given by the fountainhead [the Qur’an] i.e. it is one that is quite beyond human comprehension or meta physical.

The traits of God shall be mentioned one by one in the pages ahead but there are four qualities that have been described in the Qur’an as if they are the basic characteristics of God:

Qul huwal laahuahad – Allahus samad – lum yalid walam yulad – walam ya kullahu kufuwan  
ahad 12:4 (O prophet! Declare that God is One [and only]; He has no needs [is self



sufficient]; neither is He someone's progeny nor does he beget anyone; and there is nothing like Him).

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'Huwa ahad' [He is one]:

The basic characteristic of God is that He is single or 'ahad'. 'Ahad' and 'wahid' generally mean to be alone [all by Himself] but being 'ahad' implies uniqueness. The basic personality of God is unique and no personality can share another personality or be its partner. Similarly God's personality is unique and there can be no partner to Him.

The refusal of the concept of the 'majoosis' or the fire worshippers:

The concept of God being alone is the refutation of the concept of the 'majoosis' that there are two gods, Aharman and Yazdaan, that is, the god of goodness and the god of evil:

Wa qaalal laahu la-tattikhizu ilahannis nain – innama ila huwa-aw wahid – fa iyyaya farhabun 16:51 ( and God warned against worshipping two gods. There is only God; that is Me, so fear me).

The refutation of the concept of Trinity:

And this also refutes the concept of father, son, and the holy ghost being three in one and one in three:

Ya ahlil kitaabi la tughlu fi deenikum wala taqulu alal laahi illal haq....wakafa bil laahi wakeela 4:171 ( O the people with the book, do not transgress in 'deen' and say nothing but the truth about God; Jesus was nothing but a prophet of God and [his mother] Mary was told about him and his teaching; he was a link in the chain of guidance for mankind about which Mary had been briefed and his teaching was based on the 'wahi' or the celestial guidance; therefore give up the concept of the Trinity and believe in God's prophets; desist from saying that God is [within the three]. This will be better for you,. There is only one real God and He needs no progeny. Whatever there is on earth and in the sky belongs to Him. Allah is sufficient in Himself and He needs no support).

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Laqad kafaral lazeena qaalu innal laaha saalisu salasah – wama min ilahin illa ilahun wahid – wa il lum yantahu umma yaquluna la-yamassannal lazeena kafaru minhum azabun aleem 5:73 ( verily those people made a travesty [by denying the truth] who say that God is among the Trinity ; because there is no god except One and if these people do not desist from this talk then they shall face terrible 'azaab' or destruction.

There is the type of polytheism in which more than one God is worshipped; the other kind is to attribute partners in His working; the Hindus believe Brahma is the creator, Vishnu is the nurturer, and Rishu is the one who gives death; even aside from them there are hundreds of gods who rule over different aspects of life but the Qur'an says:

Ma lahum min doonihi miw wali- wala yushriku fi hukmihi ahada 18:26 ( there is no body but God who looks after the affairs of mankind; and He has no partners in His governance).

When there are no partners in His governance then how can be there any partners in His workings? Qul aghjairal laahi attakhizu waliyyaw faatiris samawati wal arda wahuwa yut'imu wala yut-um – qul inni umirtu un akuna awwalamin aslama walatakunanna minal mushrikeen 6:14

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(say [O Prophet] ' do you ant me to worship any other God beside Allah who is the creator of the earth and the sky? Although He is the Provider of all [mankind] and He is not dependant on anybody for life's accoutrements; I have been ordered to be the first among the submitters and do not be among the polytheists).

The worship of the prophets:

After the many gods, man began to worship the prophets. No religion on earth was free of this malaise. So much so that the religions of Buddhism and Jainism lost the concept of God altogether and their followers started worshipping the Buddha and Mahaveer a short while after their death. In the temples of China, Confucius started to be worshipped although Confucius himself had condemned the worship of many gods. A second religion for the Chinese was Taoism which was founded by Tao-the. He too never taught worshipping idols but despite that for the last two thousand years Lao-tze's idol itself is being worshipped. [ Now socialism in China is becoming common which is a form of atheism. Thus worshipping the gods for them has become history or is still alive among those retrogressive Chinese who have not been influenced by socialism. But there will be only a few such people]. In Japan, along with the idols of Buddha the incarnation of god that is the mirror and the sword, which, according to their ancient religion Shinto was handed down to his grandson, the first Emperor of Japan.

The statues of the founders of the religion:

In Christianity the statues of Christ and Mary are also worshipped. The incarnation concept with the Hindus is a reflection of this concept or as said before the worship of the prophets is a reflection of his belief in incarnation. The Qur'an shut the door to this prophet-worship very firmly and no amount of well-meaning affiliation by man can open this door again. Details can be found in my book "Iblees O Adam". Here only one 'ayat' or sentence is deemed sufficient:

Ma kjaana li-basharin un yutihul laahul kittaaba wal hukma wan nubuwwata summa yaqula lin naasi kunu ibadan li min doonil laahi wala kin kunu rabbaniyyina bima kuntum tu allimunal kitaaba wa bima kuntum tadrusun – wala ya murakum un tattakhizul mala'ikata wan nabiyyina arbaba – ayamurukum bil kufri baada iz antum muslimoon 3:78-79

( it doesn't behoove any man to say to the people 'worship me beside God' but he should say, through this book of guidance and wisdom with which you follow and guide other people become Godly and He shall never command you to worship the forces of nature or the prophets as gods; He shall never teach you or command you to 'kufr' [disbelief] after accepting Islam).

That is when men began to worship the prophets not because of holy guidance but on thier own volition. No prophet of God ever commanded them to do this. God's prophets were sent to teach the worship of One God and not to worship the prophets themselves. But man started worshipping the prophet instead!

The subjugation to religious entities:

After the prophets, man began to worship the religious entities who in the beginning were thought to impart Godly teachings. The Magi of the fire-worshippers, the Brahmin of the Hindus, The Llamas of the Buddhists, the Saints of Christians were all worshipped. The Qur'an closed the door on these too. It says:

Wa minan naasi muy yattakhizu min doonil laahi and andadye yuhabbunahum ka-hubbil laah -.....shadeedul azaab 4:165( and there are those who worship others beside God; and follow their orders as if they are following God's commands; but the people who believe in the laws of God follow them very religiously and never even think of a human being being a partner to God [and being worthy to be worshipped]).

But the people of ancient times could not understand this until they were met by the destructive results of these wrong beliefs. At that time they shall see with their own eyes that God enjoys all power and authority and those who violate His laws meet destruction and annihilation).

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The invitation to those with the celestial books to accept the Oneness of God:

The Qur'an here invites those with the book to accept the Oneness of God. It says:

Qul ya ahlil kitaabi ta'aalau ila kalmatin sawa'im bainana wa bainakum alla na'budu illal laah – wala nushrika bihi shaiyaw wala yattikhizu baazuna baazan arbaaban min doonil laah – fa'inn tawallau faqulush hadu bi anna muslimoon 3:63 ( say [O prophet] to the people with the previous celestial book to come to common terms between you and them; i.e. not to worship none other than Allah and not to attribute any partner to Him and not worship each other instead of worshipping god; then if they refuse to accept the invitation then tell them to bear witness that we are the worshipers of God only [and it is you who refuse His Oneness]).

The beliefs of materialism:

The Qur'an not only cures the illness but roots out the causes of the illness. It also looks beyond the effects at the causes on which the edifice of polytheism or sin is built. We find that the system of nature is running on the basis of cause and effect. When the causes are there, effects or results are inevitable. A materialistic being that man is, may think that this is all there is to life. For instance, a man sees that poison causes death and believes that arsenic possesses the trait of causing death. Then again he sees that if land is tilled and given water at the right time then it gives birth to plants. He thinks that these things inherently possess the quality to grow and when result means the accumulation of these causes then there is no need for any external or divine intervention. As such this becomes the basis for materialism.

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In the infancy of his knowledge, man respected the things that were beneficial for him and feared things that could cause him harm. Therefore he worshiped the things in nature which he respected and feared and also worshipped things which he thought could harm him. When life progressed further, man left worshipping these things but then he started worshipping men who could be beneficial to him or harmful. Nowadays this sort of worship is not found but the feeling behind it remains. Even if man doesn't worship the bottle of magnesia which cures his stomach cramps he does think that the doctor who treated him cured him. When the human intellect really matures at that time he will stop thinking of the doctor or another man like himself was behind the cure just like man after some maturity he stopped worshipping the bottle of magnesia.

At that time he will realize that everything in this universe happens according to the laws created by God ; it is His law which if followed gives him health and violation of His laws causes disease and ultimately death. The status of different experts is nothing more than that they have the knowledge about the relevant laws of God but they have no power to change the law or results that accrue due to them. This is the truth that has been expressed through the prophet Abraham's words:

Al lazi khalaqani fahuwa yahdeen – wal lazi huwa yut'imuni wa yasqeen – fa iza mariztu fa huwa yuashfeen – wal lazi yumee'tuni summa yuhyeen – 26:78-81

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(Allah is the one who created me and then guides me towards the right path. He is the Lord who provides food and drink for me and His laws cure me when I am sick. Then one day, according to His laws, I shall meet my death and then according to whose laws I shall one day get a new life).

It is dangerous to think that man is all powerful. All oppression in this world is due to the fact that subjugated nations have been told that the bigger nations are all powerful; according to this theory slavery is perpetrated in this world and these are the 'anaabim min doonil laah' or other Lords than God which have been worshipped in every era. The Qur'an says that it is not man but God who is all powerful and as such, no man has the right to rule over other men. The prophet Josepoh said to his fellow inmates:



Yusaahibus sijna a' arbaaboon mutafarriquna khairun amil laahul waahidul qah-har – zalikud deenul qayyimu walakinna aksaran naasi la ya'lamoon 12:39-40 ( O, my companions of the prison! Have you ever wondered whether many Lords or masters are good or a single master? The reality of the gods other than Allah is that you worship are merely a few names which your forefathers and you revere? Allah has not sent down any certificate for them [their truth]. Remember, only God is the ruler and He says not to worship anybody else beside Him. This is the right way of life [deen] but many people do not understand this reality).

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Faith removes all fears:

If man starts believing in One Allah then there is no force on earth which man need fear.

He will only fear the violation of God's laws and nothing else. This is why the Qur'an says one of the characteristics of the believers is that la khaufun alaihim wala hoom yahzagoon [ they have no grief or fear].

Self sufficient:

The second 'ayat' or the chapter of surah Ikhlaas is Allahu samad 112:2.

The word 'samad' has appeared only once in the Qur'an but this word is so composite that it can hardly be explained. Generally it is thought to mean that 'Allah is free from wants'. This is thought to mean that He doesn't care about anything. This leads the mind to conjure up an image of a 'careless dictator' who is not concerned about any law or principle and does what He wants whimsically.

The correct meaning of being 'careless':

'Samad' means free of any want, or independent of anybody ; a high and safe rock which can be depended upon to provide protection in danger or disaster. This is the characteristic of a developed personality. It is not dependant on anyone and is self-sufficient for its existence, rather one can not even conceive of any external dependence for that being although every thing is dependant upon it for its existence. This is the meaning of Allahus Samad.

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The third 'ayat' or sentence in the surah 'Iklaas' says:

Lum yalid walam yulad 112:3 ( He is not begotten by anybody nor has He any progeny).

The belief about God's progeny:

The concept about God's progeny is very old. Man in old times used to carve out gods [as per his own model]...therefore the idol was thought to possess all human traits. And children are indeed a great blessing and a very big support. As such, how could he not attribute children, which was such a good thing to his god? Even otherwise he could not conceive that anything could come into being without being 'born'. The God Mithra of the fire-worshippers or the 'majoosis' was the son of god Hurmazu. This same concept by the time it reached Rome was the basis of the belief of Jesus being the son of God in Christianity, according to Clement Wood and Dr, Brown.

The belief about God's wife:

The Hindus believed in gods' wives too. They believed that the wife of their god Shivji was Parwati and son was Ganesh. Brahma, which was the biggest god, had a daughter Saraswati.

The Rigved says in its Mandal no.1, Sokar no. 22, Mantar no.12 :

"I shall call on Indar's wife and Waran's wife Agni for performing this 'karam' or deed. for drinking and and for self welfare." (As translated by Prof. Raja Raam Shastri).

The creation of the universe according to the Hindus' belief:

For them God too was a result of pro-creation. Since God was alone, it was not possible to copulate. Therefore god increased in size and split into two ; one half was turned into a woman. Then the wife was hidden and horses, sheep, etc were created and multiplying from them cattle were created) ( Vedarath Prakash author of Swami Aatmanand page 83-84).

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These things have been mentioned here only to show that the Qur'an aside from creating the right concept of God refutes all wrong concepts about God in this world. When it says *lum yalid* [He was not begotten], it rejects any concept about the birth of a son to God.

Birth or creation, both mean to bring into existence but as far as God is concerned the two differ greatly. It is against the concept of God that He take any wife or has any children like men do. God is a personality which is indivisible and it cannot be the source of giving birth to any other personality too. Therefore the word, 'birth' is wrong in connection to God. In the word 'creation', there is no connotation of division of personality or giving birth to any other being ; as such, God can create not pro-create like animals and men.

As such, the religions which attribute pro-creation to God are unaware of the basics of His personality. The Qur'an has refuted the theory in many ways. It also says:

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Wa qaalut takhazallahu walada – subhaanuhu – bal lahu ma fis samawati wal ard – kullul lahu qaanitoon – badi us-samawati wal ard – wa iza qaza amra fa’innama yaqulu lahu kun fayakun 2:116-117 ( some people say that God has children. God is free from such things and this is an entirely nonsensical thought. Whatever is in the earth and in the skies belongs to ZHim and submits to His laws; He has creatwe the earth and sky and everything eklse; when He decides to create He needs no one to help him, nor any resources; He simply commands that it be so and it happens).

Imagine what forces He commands! Allahul lazi mulkus samawati wa; ardi walum walam yattakhiz waladaw wa klam yakul lahu sharikun wakhalaqa kulli shsiyin faqaddarahu taqdeera 25:2 (Allah is the one who rules the earth and the sky. He has not designated as His progeny nor does anyone share in His kingdom; He has created everything and then gave it a destiny[ fixed a course for it]).

Siurah Maryam[Mary] says:

Ma kaana lil laahi uy yattikhiza miw walad – subhaanhu – iza qaza amran fa innama yaqulu lahu kun fayakoon 19:35 and 4:171 ( it is not becoming of God to have children; He is far above such things; when He decides to do something He simply commands ‘Be’ and it takes place) also see 23:91, 68., 69.

There is no reasoning to support the theory that there is Allah’s progeny.

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No wonder then that the followers of this concept now try to pass this belief off as only a symbolic thing!

The Christians' acknowledgement of the truth:

The belief that this concept is only a symbolic thing and not the reality is a sort of acknowledgement of the Qur'anic truth that there are no progeny to God. Lord Bishop of Canterbury had appointed a committee to determine as to how credible the present bible are and to what extent they can be called celestial books or guidance. The committee reported among other things that whatever is contained in the bible about Jesus being the son of God is no more than a myth and in fact it was a great allegation against God!

The wives of gods:

The ancient religion of Babylon believed that the goddess of agriculture or crop Ishtar was married to Tummuz or the spirit. In Egypt, the goddess of oases, Isis was married to the god of the Nile, Osiris. The ancient Greek religions and the Roman mythical lore also mention wives of God. The Greek god Chronos was married to Ops and Zeus was married to Hera while the Latin god Saturn was married to Rhea and Juno was the wife of Jupiter. In tribal life or culture the family members of individuals also participated in warfare and therefore it was thought that the gods too must have families:

Wa qul hamdulil laahil lazi lum yattakhiz waladaw walam yakul lahu shareekun fi mylki alam yakul lahu waliyyum minaz zulli wa kabbirhu takbeera 17:111 ( say [O prophet] that all praise belongs to Allah who has no progeny nor is there anyone to share in His authority ; and there is nobody who is needed because of His weakness [because the Almighty is free from all this]. So hold His laws as aloft as they should ).

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The truth about the son or children of God is only that man attributed them to God in the beginning [when human mind was in its infancy] and over the years it was followed blindly.

Nobody or no generation thought objectively about this:

Wa yunzir al lazeena qaalut takhazal laahu walada – ma lahum behi min ilmi wala li aaba’ihim kaburat kalimatan takhruju min afwahihim – iy yaquluna illa kaziba 18:4-5 ([this Qur’an has been revealed or sent down so that] you [O prophet] can make the people aware of the destructive results of holding the belief that God has children; neither did the forefathers of those who believe in this concept had any reason to believe in this nor they have it now. So whatever they say [in this context] is a very destructive thing that they say and they are totally lying)

After the knowledge of the truth has come to them [through the Qur'an] they themselves are apologetic about this concept and try to hide this concept behind facades of metaphors and similies.

The belief about God's daughters:

Some people not only attributed sons to God but also daughters and this concept was found mostly with people who themselves were grieved at the birth of a daughter in their families. The Hindus as known to everybody have little respect for women. The Arabs believed that the angels are God's daughters although they themselves despised having daughters to be born to them:

Wa yaj'aluna lil laahi banati subhanahu – walahum ma yashtahoon - wa iza bush'shira ahadahum bil oonsa zalla wajhuhu muswaddaw wa huwa kazeem 16:57-58 ( and these people attribute daughters to God ; He is beyond this but they wish for sons for themselves but when a girl is born to them they become grievous).

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The Arabs had the same concept about angels as the Hindus have about their gods and goddesses i.e. they believed that they held their destiny and death in their hands and they were the lord in many things; thus they were related to God. The goddesses were thought to be the daughters of God:



Wa ja'ala lahu min ibadehi juz'a...zalla wajhuhu muswaddaw wahua kazeem 43:15-17, 21:26-27, 43:19, 16:57 ( and they made out God's subservient creations as part of God and this obviously is man's failure to put things in their proper place; has God destined daughters to Himself and given you the sons although you are chagrined when you hear the news of a daughter being born to you?)

The wrong concept of the 'djinn's' or the spirits being related to God:

The Arabs too, during early years of mankind, were given to believing that the 'djinn's' or the hidden forces had anything to do with man's destiny and they were relate to God:

Wa ja'alu bainahu wa bainal jinnati nasaba – walaqad alimatil jinnatu innahum la muhzarun 37:158 ( and these people establish relationship between the 'djinn's' [hidden forces] and God although these forces well know that they themselves are at God's beck and call [that they are subservient to God]).

The last 'ayat' or sentence of surah Ikhlaas says: walam yakul lahu kufuwan agad 113:4 (He has no parallel anywhere).

The word 'kufu' too has appeared only once in the Qur'an and it means similar, equal to, parallel. Thus it means that God is unique in His personality and characteristics and there is no partner to Him. There is no parallel to Him nor is anybody or anything similar to Him. Laisha kamislihi shay'un . Therefore there is no room for the concept of re-incarnation etc.

So we see the concept that the Qur'an presents about God and in this way tells us about God who is supposed to be unexplainable. The word Allah has appeared 700 times in the Qur'an . That is why it is described here only briefly.

One point need be kept in mind:

Since the Qur'an is the word of God, the traits of Allah as mentioned in the Qur'an are the word of God and not the figment of man's imagination. In other words these are not attributes that man has attributed to a deity he worships. Just as the existence of the sun and its providing heat to the universe after rising is a reality not just some concept or belief, the belief in God and His traits as given in the Qur'an is a reality. But the question is, how does this reality benefit mankind? Why is it necessary to acknowledge this truth? The first thing is that it is befitting for man's loftiness to acknowledge the truth. If one says that the sun provides coolness then people will ridicule him. They will think that he is mad.

But the acknowledgement of God's traits is not only an acknowledgement of the truth but it has other very important implications too. We have talked about it in the first chapter of this book but since this point is very important and removed from the general concepts therefore it will be helpful to mention it again. If some point is explained more than once in the book to establish its importance then it is not useless repetition. The Qur'an too has adopted this style to make some things clear and to stress some points.

The important purpose behind belief in God is to establish God's kingdom on earth. Man has been created as the loftiest creation and master of things in the universe. It is man's duty to master everything in the universe and to obey God and in this way develop or stabilize his own personality and establish God's kingdom on earth. The group or party which believes that this is the purpose of human life is called the party of 'mumineen'[believers] . Since this group is engaged in performing a great duty it is necessary that it reflects God's traits to a human degree. Sibghatul laahi wa mun ahsanu minal laahi sibghatah 2:138. Therefore the meaning of having faith in God Almighty is to inculcate in himself, through the guidance of the Qur'an, and develop his personality and evolve further to the next stage.

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Such a party of the 'mumineen' or believers is engaged in establishing the kingdom of God on earth. Their Lord is the Sustainer of the universe. They too, try to inculcate the same quality and nourish mankind. They too should act, although to a lesser degree, as the Sustainers on earth. He is most kind therefore the people should be kind and philanthropist. He is the Almighty and the party should be very strong too so that they can eliminate oppression from the world if need be with force. The foregoing is the purpose of life otherwise it makes no difference to God whether someone adopts the faith or not just like the sun which shall remain and do what it will do no matter what one does!

The result of belief in one God:

We shall now see the effect that the four 'ayats' or sentences of Surah Ikhlass create on human life. By believing in One God man becomes free of worshipping the many gods; by obeying the One Lord man becomes the lord of everything else that is created by God; by becoming subservient to One God man becomes the master of the entire universe.

When people believe in One God then these believers form one universal brotherhood. It is said:

Wala takunu minal mushrikeen – minal lazeena farraqu deenahum wa kaanu shiya'a – kullu hizbum bima ladaihim farhun 30:"31-32 ( despite being claimant to belief, do not be a polytheist' ; i.e. one of those who created sects in their religion; then every sect thought that it was on .the right path.

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For the muslim nation [millati Islamia] to be divided into sects is like indulging in polytheism because several groups are bound to worship several gods. And a single nation that is united will worship only one God.

The basis for a universally united 'millat' or nation is that all individuals worship One God only and the purpose of their lives be the same. The practical manifestation of singleness of belief is the pursuance of God's law. As such the concept of oneness of God is the basis of one universal brotherhood which can be manifested by the establishment of a system in which the same [God's] system is followed. And nobody else's law is followed. This system is called an Islamic system.

The effect of God's trait of being independent or 'samadiyat':

When a slave of God declares that his God is independent and free of all wants, then he tries to inculcate the quality in himself too. 'Samadiyat' means that God is not dependant on anybody else in order to carry out his will. Rather the entire universe is dependant on him. A nation that believes in the 'samadiyat' or independence of God is also not dependant on any other nation to implement its will; it should possess the strength so that other nations refer to it in times of need or difficulty. To chant incessantly the terms 'Allahu samad' or God is independent but in actuality to be dependant on other nations can not be the wont of really muslim nations ; nowadays we are not dependant on others only materialistically but are dependant on others also intellectually and thoughts! We seem to have no concept nor principle ; we are victim to Apish mentality to the extreme degree that we find it honorable to ape other nations.

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It is a pity that the nation [the ummat muslimah] that was supposed to be the leader of all nations of the world is today behind most nations of the world. Is this what the state of a nation believing in Allahuas Samad (God is independent) should be?

Faith in 'lum yalid walam yulad' [He is not begotten and nobody is sired by Him]]:

This belief enables men to believe in the One God that is the Sustainer of the Worlds [rabbil aalimeen] and relationship to it can be established only through 'taqwa' [God consciousness] and obedience. Besides, that nation can in no way consider any other thing to be the basis for discrimination within humanity. To divide humanity on the basis of race, color, language or other basis is a practice of the era of unawareness to which Islam had appeared to remove. Islam arrived to create a heavenly society for anyone who declared la ila ha illa laah (there is no God but Allah) – fa'dakhalah ; Islam demolished all the false walls or barriers of discrimination and presented the world with universal unity of mankind. There is only one basis for discrimination and that is faith in Allah. That is, those who believe in Allah are one nation, and the other is that which does not believe in this concept.

Walam yakul lau kufuwan ahad:

And when a slave of God acknowledges that there is no partner to God then he also acknowledges that the group of individuals which establishes the kingdom of God on earth is also one universal brotherhood.

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This is why the Qur'an has declared the group of believers as 'aalaun' [loftier than all].

Deliberation on the forgoing four small sentences of surah Ikhlaas shows how they along with acknowledging God's traits also underlie the basic principle for practical life of the believers. Such as:

1) The establishment of a united group or universal party in which there is no discrimination and only one centre.

2) Creating a nation which is independent of everybody except God but the entire world be dependant on it.

3) All divisions of race, color, or language etc be considered false in that nation and the only criteria be that of believers or non believers.

4) The nation be the loftiest, and most progressive in the world.

The above relates show a nation which believes in surah Ikhlaas should be . These four 'ayats' or sentences of surah Ikhlaas are recited even today, but are they producing the same

result as in the time of prophet Muhammed? Obviously the answer is No. Why is it so? Because today they are only words for us and the spirit behind them has evaporated.

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Khalq O Amr

Amr:

One basic characteristic of personality is creativity or 'khalq' i.e. every developed personality is wont to create. What are the stages of creating? Say an engineer wants to build a house. First of all he intends building the house. Then he draws out a plan for the house. Then he draws the map on paper. Then he builds the house according to the plan he has prepared. The house appears as a fait accompli when the house is a reality of bricks and mortar. But obviously before appearing in its concrete form the house was there in the mind of the engineer as the plan and even before that it was there in his heart as his intent. Thus at one stage the house was in the mind of the engineer and in the second stage it appeared in a concrete shape. Although both are the links in the chain of the construction of the house but both differ greatly as per their situation and kind. The western scholar Pattison laments the fact that in the English language both these conditions are described by only one word 'creation'. But in the Arabic language there are separate words for describing the two conditions.

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The first condition in which the house was not in concrete form but only in the intent and planning stage is called 'amr' or will or intent. And 'creation' is the second stage when it appeared in concrete form. By saying *ala lahul khalqu wal amr* 17:54, the Qur'an has



attributed both stages to God or in other words everything from its planning stage to the stage of being manifested as a palpable reality is subject to God's law.

Literal meaning:

'Al-amarah' means the small stones which are set in a pattern in the deserts or plains as milestones. This shows that the element of direction is prominent in the word 'amr'. In other words everything, before coming into existence is coming towards this stage. Or it can be said to be 'in the process of becoming'. That is, a thing that is still not come into existence but is moving in that direction. The stage of 'going towards the direction of being formulated' is called the 'amr'.

Another example is that of an engineer who plans or conceives of some machinery as to what parts will go into it and how they will perform after being created and what results will it compile.

Amr and law:

There is the machine and the law according to which it will be run. While we can conceive of the results that it will compile if run as per the law we do not know what the result will be.

The entire universe is like the machine we are talking about. Everything in the universe has been created as per a plan and is operating according to a certain law.

The part that is concerned with the law or plan is concerned with the stage of 'amr'. At this point we must understand that while we may discover the law according to which something is operating we cannot understand why that particular law has been formulated for that particular thing and why not some other law governs it. This is called God's 'mashiyat' or Will. That is, God fixed the law for everything as He deemed fit. We are not concerned with the 'why' of that law but the 'how'. That is why at some places in the Qur'an, the word 'amr' has also appeared to mean command or decision. That is, it was God's decision or command. He has formulated the laws as per His Will and He has full authority to do that. This shows that the stage of 'amr' where laws are formulated is beyond our comprehension although through observation and deliberation we can and do find out how the law operates. These are called Laws of Nature. So the pre-Natural stage of the things in the universe is called the law or Will of God and the subsequent stage is the stage of the law of God.

Just as laws of God are operative in the universe so are laws operating in the human world. These laws are given to man by God through the 'wahi' or the celestial guidance and as such the word 'amr' is also used to mean 'wahi' at times. That is, the 'wahi' determines the direction in which the human caravan can find its ultimate goal.

Kun fayakun:

It is said at many places in the Qur'an:

Innama amruhu iza arada shaiyan ayn yaqulua lahu kun fayakun 36:82 ( His 'amr' or will or plan is such that He says Be, and the thing happens).

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Here two things need be understood. That is, after deciding [to create something] He does not actually say 'kun' like we do; it simply means that with His decision the creative process begins. The second thing is that 'fayakun' does not mean that immediately upon saying 'fayakun' by God, the thing is created immediately in its complete form [in which it is to be created]. It has oft been mentioned in the Qur'an at several places that the process of evolution is continuing in the universe and God's schemes take thousand of years to come to fruition. Therefore 'kun fayakun' means merely that as soon as God intends for something to happen the creative process begins and it is completed in its own time. [This too has been said according to our perception or concept of time]. But with God there is no limitation of time or no past, present or future as it is with us. There is an eternal 'now' only before Him.

After creation we now come to the law part. We have already seen that there is a point in which the laws of God are formulated. We can know nothing about this stage. Neither can we understand why they have been formulated as they have. The second stage is when these laws are implemented in the universe. The Qur'an has called this stage as the stage as 'amr' too. In other words the laws of the universe are also called 'God's amr'. The surah Airaaf says:

Inna rabbakumul laahul lazi khalaqis samawati wal arda fi sittati ayyamin summas tawa alal arash – yughshil lailan nahara yatlubuhu hasisa – wush shamsa wal qamara wan mujuma

musakh kharatin bi amrihi – ala lahul khalqu wal amr – tabarakal laahuu rabbul alimeen 7:54,  
16:12

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(undoubtedly your Sustainer is God who created the earth and the sky in six ‘ayyam’ [or eras] and attained the central command of the universe in His hands. He makes the day hide behind the curtain of the night and it seems that the night is following the day; and behold, the sun and the moon and the stars are all following or submitting to His laws). Remember the stages of ‘amr’ and creation are all subject to this authority [God’ authority] . The exalted being [God] is indeed laudable for the great system He has created and which is operative in the universe).

Wamin aayatehi untaqumas sama’oo wal lazeena bi amrih... 30:25 ( and it is among His signs that the sky and the earth are there due to His ‘amr’).

The ‘amr’ of God in the sky and the earth:

Not only do the planets and earth are existing [or have come into existence and are continuing to exist] due to His ‘amr’, but they have also been inculcated with properties so that they are doing their respective duties till the appointed time:

Faqazahunna sab'a samawati fi yaumaini wa auha fi kulli sama'inn amraha...41:12 ( thus He created the planets in two days [eras or stages] and inculcated them with the 'amr).

The 'amr' of God in the natural phenomena:

All things in nature are performing their duties as per the 'amr ' of God; and ships sail the sea also according to His 'amr 26:25. The winds too blow so that they can help move the [sailing boats] from one place to another 45:12, 30:46.

The scheme of 'amr':

That the great Lord did not become complacent after creating and inculcating things with His 'amr'. Even after that the planning of 'amr' keeps taking place and this scheme takes place as per His central authority. It is said in the Qur'an to the prophet Muhammed:

Wa muy yudabbirul amr....10:31 (ask them O prophet, [the non believers] as to who is the planner of 'amr') and the answer is:

Inna rabbakumul laahul lazi khalqis samawati wal arda fi sittati ayyamin summas tawa alal arshi yudabbirul amr 10:31 ( verily your Lord is the God who created the sky and the earth in six stages or 'ayyam' and then controlled them [as was required] and it is He who plans everything or 'amr' 13:2, 65:12 .

Surah Sajdah's two 'aayaats' describe the creative process so beautifully that even modern scientific revelations marvel at them: At first it is said that God created the universe by making it go through six different stages 32:4 and then said:

God creates that at first His plan [to create] is manifested, and then the creative process is begun at the lowest level. Then the thing passes through the several stages of 'amr' and rises to its completion 35:10 and the period of this evolutionary stages could be thousand of our years 32:5 or even fifty thousand years 70:4.

Every 'amr' ultimately reverts to Him:

Only God is aware of the various aspects of 'amr' but everything is going towards its destiny as per His schemes.

Wa lil laahi ghaibus samawati fil ardii wa ilaihi yurjaool amru kullahu 11:23 ( the secrets of the skies and the earth all belong to Allah and all 'amr' revert to their destiny as fixed by Him).

Everything in the universe is designed to reach its destiny: yabqaziyal laahu amran kaana maf'oola – wa ilal laahi turjaool umur – 8:44 so that Allah completes the 'amr' that is bound to reach fruition and all things after being completed revert to Him) also 57:5).

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Every scheme is completed inevitably:

These 'umur' [the plural of amr] are not such that some succeed or reach completion or some are abandoned or fail to reach completion. Such things occur in human efforts only but Allah is far above such things. All His 'amr' are bound to be successful and reach their destiny.: innal laaha baalighu amrihi - qad ja'alaal laahul kulli shayin qadra 65:3 verily Allah takes His 'amr' or scheme to its ultimate; He has fixed an estimate for everything and every 'amr' of His has to take place inevitably :wa kaana amrull laahi mafoola 33:37, 4:47.

The estimates of God's 'amr':

Wa kullu amri mustaqir 54:3 ( every 'amr' has to reach its destination i.e. after going through various stages it has to come to rest; for this causes are created some of which can be understood by man and some not:Wal laahu ghalibun ala amrihi wala kina aksaan naasi la yua'lamun 12:21( Allah is very much in control of His 'amr' or scheme. But many people do not realize this).

The 'azaab' of God [punishment of God] is also concerned with 'amr:

Just as things result [cause and effect] in the universe they do so in human world too. Allah's 'amr' or schemes produce inevitable results. The consequences of individuals' acts or those of nations result similarly. That which is known as 'azaab' or punishment is the other name for the results taking place for violation of God's laws [or makafati amal or the natural result]. When nations invoke destruction by their own deeds then that too is known as the 'amr' of God. That is, this too takes place according to the laws of God. The details of this can be found in my books Jooyi Noor, Barqi Toor, Shola'i Mastoor.

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At this point only a few examples are given. : Fasaufa ta'lamun – muy yaatihi azabyn yukhizihi wa yahillu alaihi azabum muqeem – 39:39-40 and fa iz ja'aa amruna wa farat tunuz ....23:27 ( Noah said to them; very soon you shall know who are the people who face the punishment [of God] and undergo perpetual punishment. | Our punishment arrived and water began to gush out of the ground).

When the prophet Noah's son said that I shall seek refuge on a mountain [go to high ground to escape water] then his father said:

La aasimal yauma min amril laahi illa mur raheem 11:43 ( there is nobody who can save you from God's 'amr'. Only he can survive who is blessed by God's mercy).



And when the time for the destructive flood to end came he said:

Wa quizial amar...11:44 the 'amr is completed and has come to an end.

About the destruction of the Aad nation it is said: walamma ja'aa amruna ....11:58 (the time when Our 'amr reached them). It is said about the nation of Samud also: falamma ja'a amruna....11:82 the prophet Lot was informed about this 'amr' [the destruction].

Wa qazaiuna ilahi zalikal; amra anna dabira ha oola'l maqtu'oom musabbiheen 15:66 ( and We had sent the 'amr' to Lot that come dawn, the nation shall be uprooted).

The punishment faced by the nation of prophet Shuaib was also called 'amr': walamma ja'aa amruna ....11:94 when in the temporary absence of Moses some people started worshipping the calf, he said: a'ajiltum amra rabbikum 7:150 why did you hasten so in the 'amr' of your Lord? )

It is said about the hypocrites during the time of the prophet Muhammed:

...fa'asal laahu ayn ya tiya bilfathi au amrim min indih fa yusbihu ala maasarru fi anfusihim na dimeen 5:52 ( the time is not far off when Allah will grant you victory[O prophet Muhammad] or He will make some such event or 'amr' take place, then these people shall be ashamed of the secrets they harbor in heir hearts?).

About the people with the book, it is said:

Fa'fu wasfahu hatta ya tiyal laahu bi amrih....2:109 ( so be forgiving until Allah's 'amr' takes place).

It is the law of God that a particular seed will grow into a particular tree only; i.e. a mango tree will not grow from any other seed; it is obvious that many forces of nature are needed to co-ordinate before a seed can grow into a tree; some of these forces are known to man now but there may be some which are still undiscovered. Perhaps some may even be there which are beyond the purview of human comprehension ; any force of nature that assist in the fruition of God's laws are called 'malaikah' or angels [details can be found in my book Iblees O Adam]. About the 'mala'ikah' the Qur'an says they carry out every job as per God's 'amr'.

Malaikah and the 'amr' of God:

Wahum bi amrihi ya laamoon 21:27 they protect man through the 'amr' or law of God.  
Yahfazunahu min amril laah 13:11 ( they descend as [per the 'amr' of God. Wama natanazzalu illa bi amri rabbika ....19:64 (and they are bearers and transmitter of the 'amr' of God.

Yunazzilul mala'ikatah biruhi min amrihi ala muy yasha'oo min ibadehi....16:2 ( He sends which ever mala ikah He wants with the 'wahi' or the 'ruuh' through His 'amr').

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The 'wahi' is also sent by the 'amr' of God:

...Yulqir ruuha min amrehi ala muy yasha'oo min ibadehi....40:15 (and he reveals the 'wahi' to whichever slave of His that He wants).

About the book given to Moses it is said:

Wama kunta bi janibil gharbiyyi iz qazaina ila musal amr...28:44 ( and O prop-het you were not there when we sent the 'amr' towards Moses).

Wahi too is an 'amr' of God:

Here 'amr' signifies the 'wahi' or the message from God. At another place it is said: wa aatainahun bayyinatim minal amr 45:17 ( and We gave the children of Israel clear reasoning or proof about the 'amr').

Here too 'amr' means the celestial message or the 'wahi' from God. The next sentence says: summa ja'alnaka ala shari atin min al amri fat tabiha 45:18 ( O prophet we turned you to a particular way of deen or way of life ; as such you must keep following it).

'Amr' meaning 'deen' [way of life]:

At these places [as we have seen above] 'amr' means 'deen' and deen and 'wahi' are the same thing. That is why the commands of the Qur'an are also called at another place as 'amr' of God.

Zalika amrul laahi anzalahu ilaikum...65:5 ( it is God's 'amr' [command] that has been sent to you) i.e. do not ignore the laws for conducting your lives so that a society can be formulated accordingly.

The lailatul Qadr and the 'amr' of God:

Lailatul Qadr is the night in which the Qur'an began to be revealed. The truth and falsehood [the good and the evil] were distinguished on that night.

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Feeha yufraqu kullu amrin hakeem – amam min indina....44:4-5 ( every wise thing was distinguished and the 'amr' that takes place according to My wish).

This was the night that is called 'lailatyul qadr':

Tanazzalul mala'ikatuh war ruuhu feeha bi izni rabbihim min kulli amr 97:4 ( the night in which the mala'ikah and the spirit descend according to the law of their God with every 'amr').

Ar ruuh is the 'amr' from God:

Ar ruuh is 'amr' from God.

Wa yas'aloona oonir ruuhi – qulir ruuhu miun amri rabi wama ootitum minal ilmi illa qaleela 17:85 ( O prophet! These people ask you about the ruuh. Tell them that the ruuh is

one of the 'amr' of my Lord and the knowledge about the meta physical that you have been given is very little). Here ruuh means the celestial guidance or the 'wahi' from God. The details can be found in my book (Iblees O Adam).

Amr meaning command :

At many places the word 'amr' has appeared to mean command. For example the prophets did everything by God's command yahdina bi amrina....21:73. At another place the word 'izn' is used to mean this. About the prophet Muhammed it is said: wa daaiyan ilal laahi bi iznihi ( he who invited towards God as per His command) 33:46. Here 'amr' may also mean the 'deen' of God because as we have seen earlier 'amr' also means the deen or command of God. In these 'aayaats' too 'amr' would mean the laws of God. The fact is that the command of God or the 'amr' of God would mean the laws of God according to which everything in the universe or in the human world takes place.

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Izn and Amr:

Surah Saba talks about the 'jinnaat' who used to serve King Solomon. While talking about them the Qur'an uses the words 'amr and 'izn' in the same sentence:

...wa minal jinni muy ya'malu baina yadaihi bi izni rabbihi – wamuy yazighu minhum un amrina nuziqhu min azabis saeer 34:12 ( and there were jinnat [plural of jinns] who used to

work for Solomon with the 'izn' of God and whoever refuses to obey Our command shall be punished in hell by Us).

'Jinnat' means the wild tribes who perform a host of services for the prophet Solomon. Details can be found in my book Iblees O Adam.

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Creativity:

In the previous chapter it has been expostulated that there are two stages of creativity as per God's program; one is the stage of 'amr' or planning and the other is the stage of creativity in which the thing is manifested palpably. This is a fine distinction otherwise 'khalq' or creation can be attributed to any of the stages.

Literal meaning:

The literal meaning of 'khalq' is to measure something, or to streamline something and give it the right balance. Going by these meanings, creation would mean to arrange the elements in a balanced way, and to create a thing according to a particular pattern. This leads us to another two stages for creation too; one would be to bring different elements into existence out of oblivion [the Qur'an has used the words 'badee' and 'faatir' to mean this thing ) and the second stage is to create something new by arranging these elements. This can be repeated and newer elements can also be included in the process. The Qur'an has mentioned both these aspects.

The beginning and its repetition:

About the first stage it is said:

Amman yabdaool khalqa summa yueedahu 27:64 ( who is it that started the creation and then keeps repeating it).

The answer that is given is:

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Allahu yubaddaool khalqa summa yueedahu summa ilaihi turjaoon 30:11 ( Allah has started the creation and He is the one who repeats it and it is towards Him that every step takes you).

A little ahead it is said:

Wa huwal lazi yubdaool khalqa summa yueedahu wa huwa ahwanu alaih 30:30 ( God is the one who starts to create then repeats it; all this is very easy for Him). Also 29:19, 10:34.



'Yueedahu' does not mean to repeat only. It also means to revolve. This means then that after creation God revolves the thing through different stages of evolution and thus takes it to its completion. Man can well understand this in respect of the things in the universe [because now we know it as a scientific fact] but man can not comprehend the part about something coming out of oblivion into existence. The Qur'an has therefore not gone into its details but has forged ahead simply by saying that God is 'badee-oos samawati wal 2:117 or faatiris samawati wal ard 6:14. Nothing evolves out of nowhere but everything in the universe is created according to a certain law. It takes many different stages of evolution for a seed to grow into a tree over the years. Therefore, 'kun fayakoon' would mean that to begin creation of something God does not require any material. The beginning of creation is made by his command and intent and then after traveling through different stages of this evolution the thing comes into existence.

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Samawati fil ard:

Everything obviously has been created by God. But the Qur'an reiterates whatever it wants to stress and in different ways. For example it is mentioned in the form of a question as amman khalqas amawati fil ard? 27:60 (who is it that has created the earth and the sky). Then again this fact has been stressed in another way: walainn sa'altum mun khalaqas samawati wal arda layaqulanna khalaqa hunnal azizul aleem 43:9, also 39:38, 31:25, 29:61 (if you ask them [the disbelievers] who has created the earth and the sky then they shall surely say God, the exalted and all-knowing has created them).

At another place it says that whatever there is in existence has been created by God only. But if you think that someone else has created them then tell us who created them? Surah Luqmaan says:

Haaza khalaqul laahi faaruni ma za khalaqad deena min doonihi – baliz zwalimpona fi zilalim mubeen 31:11 ( all this is God’s creation. But tell me what the others have created? These people transgress heir bounds and are openly wayward).

Then the Qur’an answers all these questions by itself that they are misled in thinking that there are any other Gods beside the One God. All this has been created by Him and He is the creator.

Alhamdulil laahil lazi kalaqas samawati wal arda wa ja’alaz zulumati wan nuur 6:1 (all praise is to God who created the earth and the sky and who created light and darkness).

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At the same time it has been mentioned that this whole galaxy has not been created frivolously and without any purpose. Bu it has been created as per the grand design. The materialists believe in blind nature and believe that everything has come into being without any purpose and by chance. And they shall come to an end similarly. This belief has been refuted by the Qur’an in different ways: It is said:

Wama khalaqnas sama’ee wal arda wama bainahuma baatila – zalika zannil lazeena kafaru – fawailul lil lazeena kafaru minan naar 38:28 ( We have not created for nothing the sky and the earth and whatever is between them. Only the disbelievers think so. These deniers shall go to hell and its destruction).

The knowledge of things and Islam:

That is why the believers are supposed to conduct research on everything in the universe and prove to everyone that Allah has not created anything without good purpose. The west is proud of its advancement in science. And this fact is indeed to be proud of. In the parable of Adam and Man, man was bowed to by the 'mala'ikah' because he could conquer or master all forces of the universe. The believers had been told:

Inaafi khalaqis samawati fil ardi wakh tilaafil laili wan nahari la ayatil li oolil albaab – al lazeena yazkurunil laaha qiyamanw wa quoodaw wa alajunubihim wa yatafakkaruna fi khalqas samawati wal ard – rabbana ma khalaqta haaza baatila – subhaanaka faqina azaaban naar 3:189-90

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Verily there are many signs for the knowledgeable [people] in the creation of the earth and the sky and the difference or revolution of the night and day for the perceptive people who no matter in what state they are in [standing, sitting, or lying down] hold aloft the laws of God. That is, by deliberating on the universe they reach the conclusion O our Lord, that you have not created anything without good cause nor for any destructive purpose. Verily you are far above doing any such thing therefore O God, protect us from hellfire).

This also shows what 'zikr' or mention of God means i.e. to reach the conclusion by deliberating on things in nature that this universal system is proceeding according to laws of God and nothing in the universe has been created without good purpose. The difference between a wise man of the East [a believer] and a [non believing] wise man of the west is that the wise man of the west after finding out about the laws of things in the universe will still say that the universe has been created without any purpose but will believe in 'blind nature'. That is he will define every cog in the wheel as having some purpose but will still hold that that machine [to which these cogs belong to] itself is created without any purpose! One can imagine whether this is an intelligent line of reasoning or sheer nonsense. A believer will prove that the creation of the universe has not been made by blind nature. It is the handiwork of a very wise and knowledgeable Being. He will prove that while the cogs in the wheel are useful and serve some [purposed] the machine which they are parts of is also useful. And the creator of that machine is very wise and has created it for a greater purpose.

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That is, a believer shall proceed to strengthen his belief that was initially based on faith and deliberation and perception. And in this way he will prove that: *ado ilal laah – ala baseeratin anaw minat taba'ni* (that is, the prophet Muhammed and his followers invite to the truth out of faith born of perception). A muslim or believer is engaged in deliberating on things in the universe [and marvels at the beauty of God's creation]. By reflecting on everything he proves that: *rabbana ma khalaqta haaza baatila* ( O Allah, you have not created anything uselessly in the universe).

This is Islam, so how can anybody say that this 'deen' is against scientific fact! But only the muslims themselves are to be blamed because it is they who are displaying that the names of God are only there for incantation and not for deliberating on the pointers they are!

By saying that nothing has been created without good purpose, the Qur'an has also pointed to another reality.

Some philosophers have said that the things that we see around us do not exist anywhere else. All these are manifestations of our thoughts. The Hindus too believe in such a concept. And therefore they call this universe as 'saraab' or mirage. That is, something which is not there only in men's mind. The philosophical aspect of this belief shall be debated at another point. But by believing that this universe is a mirage only creates destructive effects on human life. The Qur'an says instead that the system of the universe is not 'baatil' or false but the truth or 'haq'. This universe has been created for a purpose and is a reality not a mirage. 'Bil haq' also means for constructive purpose.

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Alam tara annal laaha khalaqas samawati wal arda bil haq – iy yasha yuzhaibkum, wa yaati yakhliqi jadeed 14:19, also 16:3 ( have you not witnessed that Allah has created the sky and the earth 'bilhaq'i..e. rightly or with a purpose.. If he wants He can remove you and create anew to replace you).

The universe has been created 'Bilhaq' or with a purpose:

'Bil haq ' also means with a definite purpose[in mind]. The universe fits snugly into the grand scheme of Allah and is performing it as its ordained duty. This leads one to think that this universe is not run blindly on its own but there is some purposeful Being behind it who

drives or makes the universe run who is not only 'haq' by Himself but whatever He has created is also with a purpose or 'bilhaq'. In other words the existence of the universe itself is testimony to the fact that there is some Being behind its creation and its running. Such 'ayats' or signs provide solace to a believing soul:

Khalaqal laahus samawati wal arda bilhaq – inna fi zalika la aayat lil mumineen 29:44, 30:8 (Allah has created the sky and the earth 'bilhaq' or with a purpose. This is a sign for the believers).

There has been absolutely no hitch to the running of this universe for millions of years since it has been created. If it had taken place by chance then it would have been destroyed long ago. An example is the railway; the slightest deviation from the right track or 'haq' creates havoc. Thus it is evident that the smooth running of this universe for billions of years is testimony to the fact that there is some wise Being who is running it:

Khalaqas samawati wal arda bil haq – yukawwirul laila alan nahaari wa yukawwirunnahara alamlaili wa sakh kharas shamsa wal qamar – kullu yajril ajlin musamma – ala hual azizul ghaffar 31:5).

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(He has created the sky and the earth 'bilhaq' i.e. with purpose. He covers the day by the blanket of the night and vice versa. And the sun and the moon obey His laws. Everything shall keep moving[revolving] till a fixed time and He is the possessor of every wisdom and protection).

These 'ayats' show very well that this universe has not been created without a purpose:

Wama khalaqnas sama'a wal arda wama bainahuma la eebeen 21:16, 44:38-40 ( and We have not created the sky and the earth and whatever is between them for play).

By using the word 'la eebeen' the Qur'an while pointing to the universe being 'bilhaq' has also refuted a myth. The Hindus believed that God is merely playing a game by creating the earth and the sky. When he tires of the game He himself will destroy the whole thing like children do with their toys. Based on his belief their god (Shiv Ji) also is known as 'natarajan' or the king of players. By using the word 'la eebeen' the Qur'an has refuted this belief; obviously fourteen hundred years ago nobody would even beware that such a belief existed anywhere in the world.

Deliberation on the system of the universe:

Since this system of the universe has been created with a purpose it has been stressed repeatedly to deliberate on it. Who invites people to deliberate on a plaything or frivolous thing? Deliberation is made if a system is running according to a plan. : awalam yunzuru fi malakutus samawati wal ardi ma khalaqal laahu min shaiyi 7:185 (do these people not deliberate on the things God has created in the universe) and at other places it is said that there are signs in nature for the knowledgeable to comprehend.

Inna fi khalqis samawati fil ard...la ayati li qaumin I la'yaqilun 30:20-25 ( Verily there are signs for the knowledgeable to reach the truth in the creation of the earth and the sky, and in the revolution of the day and night [in their difference and in their following after one another] , in the ships that float on the sea and from which people benefit, and the rain which falls from the skies, and in the different directions of the winds, and in the clouds that float high and low).

The beauty of creation:

Not only this, but the Qur'an invites man to find in this grand theatre. :

Al lazi khalaqa sab'a samawatin tabaqa – ma tara fi khalqur rahmani min tafawut – farji'il basara karrataini yanqalib ilaikal basaru khashiaw wahuwa haseer 67:4-3 ( the Being that created various planets at various levels, you shall not find any fault with them; look closely, do you detect any fault anywhere? Look again and see whether you can find any lacunae? Despite trying to find any fault your sight shall return unsuccessfully and won't be able to find any fault).

On the surface, there seems to be no co-ordination in the things in the universe but as human knowledge and experience increases his research takes him to the conclusion that: ma tara fi khalqir rahmani min tafawut – [there is no lacunae in the creation of God).

The increase and decrease in creation is as per God's Will:



If this universe had come into being by coincidence, then what had been created would stay constant [and there would be no increase or decrease in it]. Indeed this is what is believed by those who believe in the theory of spirit and matter. They say that there can be no increase or decrease in the number of spirits that have been created and matter too can not either be increase or decreased. And now only the form changes. Or in other words life is the name for some elements in nature to come together and death is the disintegration of these elements.

They think that the universe is the name of the different stages of evolution otherwise nothing can increase or decrease here. But God is not a creator who after creating [what He willed] became tired after creation. The European philosophers think that the universe is a pendulum which moves of its own volition once it starts going. This belief too is the brainchild of human beings and it is not the truth. To believe that a Being can create the universe and endow the things with force or laws to follow can tire after the work of creation is complete unawareness. How can such a majestic Being become useless? Does your intellect so believe? Does your knowledge and observation tell you this? The lull is created when life turns into death. God is living and will continue to live or exist. He can never die. He can not even drowse let alone die. : la ta khuzu sinataw wala naum 2:255 ( He never sleeps or is drowsy). Therefore to believe that God can be useless [tire of creating] is to avoid the truth. His schemes are running through everything in the universe at all times. He creates, then that which according to His law cannot survive is obliterated and that which can thus survive exists or remains:

Yamhul laahu ma yasha'oo wa yusbit – wa indahu ummul kitaab 13:31( the law of existence or oblivion comes into play according to the will or scheme of God; only God knows what that law is).

After creation He has not become oblivious of it:

Walaqad khalaqna fauqakum sab'a tara'iq – wa ma kunna anil khalqi ghafileen 23:17 ( and verily We have created many path ways above you and We have not become oblivious of the creation).

Not only that, He also continues to make new creation:

Yazidu fil khalqi ma yasha'oo 35:1 ( He continues to create as per His grand scheme).

The Qur'an has consolidated all aspects of creation in one single 'ayat' by saying God is the Creator of all things [wa ala kulli shaiyin).

6:102, 39:62, 40:63.

This was statement of the fact through a positive statement that God has created all things. Then there is a negative way of saying this i.e.:

Qul ara'aitum shuraka'akumal lazeena ta'doona min doonil laah – arooni ma za khalaqu minal ardi um lahum shirkun fis samawat 35:40, 46:4 (ask them have they ever deliberated about the ones they call upon beside God? Just let me know if they have created anything on earth? Or do they have a share in the skies [in its creation ]?)

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At another place this has been stated in a rhetorical question: ya ayyuhan nasuz kuru ne'matil laahi alaikum – hal min khaliqin khairul laahi yarzuqukum minas sama'ee wal ard – la ila illa huwa – fa anna tu' fakun 35:31 ( O mankind! Remember the benevolence of God that He endowed you with. Is there any creator beside God on this earth or in the sky who nurtures you? There is no God except Him? So why are you digressing?).

The false gods are creations themselves [of God]:

The things you worship are themselves God's creation[ the tree, the sun, the moon etc]:

Wal lazeena yadoona mindoonil laahi la yakhlaqoonashaiyaw wa hum yuikhliqun 16:20, 52:35-36 ( and whatever they call upon have not created anything. They themselves are creations!).

The idols are not the false gods only but also those who are worshipped in life or after their death.

About their helplessness it is said:

Wat takhazoo min donihi aalihatal la tukhlaqoona shaiyaw wahwa yukhliqoona wa la yamlikuna li anfusihim zarraw wa nafaw wa la yamlikuna matawa wala hayataw wala nushura 25:31 ( and people worship self made gods who are not creators but they themselves are creations; they have no capacity to harm or benefit anyone; neither do they have authority over life and death nor can they raise the dead again).

If there were two gods then their creations would know that there is another God too but this is not the case.

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Um ja'alu lil laahi shuraka'a khalaqu ka'khalqihi fatashabahal khalqu alaihim – kulil laahu khaliq kulli shaiyi wa huwal wahidul qah-har 13:16 ( or those they think are partners to God have they created anything similar to God's creations ; say that the creator of everything is only Allah and He is one and only and unique).

The others they worship cannot even create the tiniest of things. See 24:73-74. When everything is created by God then He is well aware of the extent of the capabilities of His creations ; therefore when He says that no one in my creations has the power to create anything then it is a statement of fact.

ala ya'lamu mun khalaq – wa huwal latiful khabir 67:14 ( does He who has created not know? He is knowledgeable about the slightest thing and well aware).

He well knows what qualities are latent in his creation and to what extent.

Wahuwa bi kulli khalqin aleem 36:79 (and He is well aware of His creations).

When it is said that the ungodly or other than God cannot create it means that they cannot produce anything out of nothing otherwise man can well create by rearranging the elements. By saying that God is ahsanul khaliqeen 23:14, 37:125 then it has pointed to the fact that there can be others too who can create [by re-arranging the elements] but nothing created by any other can be as good or as balanced as anything created by God.

The above makes it obvious that any party that is comprised of individuals whose personality is being developed [or in whom God like qualities to a human extent are being reflected] will first of all try to reflect God's quality of creativeness.

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The basic characteristic of a believer is creation. A believer must also create in such a way that whatever he intends to create is taken to its fruition. Like his God is not dependant on anybody for the completion of His intent, a believer too must not be dependant on any one for the completion of his intent.

When God is not static, does it behoove the believers to live a static life? They too, within limits of humanness, should be creators and pro-active ; they should be able to create a world of their own and there should be no dependence in creating this new world order. This is the message of the Qur'an.

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'Raboobiyat' or the quality of being the Sustainer:

After creation the stage that comes first is that of being the sustainer. It has already been explained that by saying 'kun fayakun' [by God] a thing does not come immediately into existence but the process of its creation begins and it gradually evolves towards its completion. To take anything from its beginning to its completion by nurturing it all the way is called 'raboobiyat' or sustainer-ship. And One who does this is called the 'rabb' or the Sustainer. Ordinary meaning of this word would be nurturer. So Sustainer means a Being

who looks after and nurtures a thing from beginning to end such as nurturing a drop to become a pearl or a seed to grow into a tree or sticky mud to complete man etc. To provide a thing all that it needs for its completion and survival.

The miracles of Sustenance:

To create a system for a child to have sustenance through mother's milk was not possible for anyone to create.

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It is also worth noting that in the beginning the child or infant's liver is very sensitive and therefore the element of water in the mother's milk is much more than the elements of fat. As the child grows, its liver develops the quality of digesting stronger food and along with the increase in this strength the water content decreases and the content of fat increases although it is the same mother's breast that produces the milk all along . And when the child can ingest other food then the mother's milk the breasts stop secreting the milk.

Elaborate charts are made for children who are breast fed, denoting the same principle of change in their food as that which is practiced by nature. This alone is testimony to the fact that the system of nature is not one of blind nature. That is, the elaborate system of feeding which is copied from nature can not be evolved by blind nature? No. This is only one example otherwise everything we consider, from beginning to end, is carefully nurtured, and

provided whatever is exactly needed for its growth by the Sustainer or 'rabb'. Air, water light and food are inevitable things a man needs. Wherever a human being goes air is there with him day and night and he does not even consciously feel that he is breathing air. Light too is there for him when he needs it. Water has been made available by God to human beings through an elaborate system of polar ice caps and rivers and the seas and the lakes and ponds which fill up by the rains. The polar ice caps preserve the water as reservoirs and in summer when the water is needed it is provided by nature. In the plains there are rivers to provide the water that is needed and the rest flows into the sea.

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Some water is absorbed by underground reservoirs and can be brought out from the wells; at other places it is found in the shape of springs. Can blind nature establish such an elaborate system? Could all this system in the universe come into being by chance or on its own? Land produces food for human kind and it is all free of cost! There is no tax. Apparently human beings have to strive to keep body and soul together but if we think deeply then we shall know that it is all benevolence of God.

Non Godly economic system:

Only when man seized control of God's bounties, mankind was thrown into disarray. All these difficulties and miseries are born of human machinations. If the resources provided by God are distributed among men as God has ordained for them to be distributed then life can be heavenly on earth too. Currently an ant or a small bird lives its life in peace but a human being which is the most exalted creation of God lives a hellish life. The human being so long as he lives a natural life and suckles its mother's breast lives very comfortably [it does not face any misery or if it does then it is due to the man made system] but as soon as it leaves nature and adopts the man made system it starts encountering miseries. The Qur'an wants man to revert to the Godly system from which man has deviated and consequently made his heavenly life hellish. This Godly system is safe in the Qur'an which begins with the sentence:



Rabbil aalimeen:

Alhamdu lil laahi rabbil aalimeen 1:1 9 every praise is for God who nurture the entire universe).

The first characteristic of God as mentioned by the Qur'an as we see is His being a Sustainer or 'rabb'. This sustainer-ship is not towards any particular group or nation but for the entire world nay the entire universe.

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At least times forty times the Qur'an has mentioned the phrase 'rabbil aalimeen'. At another place it is said:

Qaala fir'ouna ma rabbil aalimeen – qaala rabbus samawati wal ardi wama baina huma – in kuntum muqineen 26:23-24 ( the pharaoh asked the prophet Moses: who is the 'rabbil aalimeen' [sustainer of the worlds]. Moses said he is the Lord of the sky and the earth and whatever is between them, everything, if you believe).

At about fifteen different places in the Qur'an this quality of God being the universal sustainer has been described. At some places the sustainer-ship for the human beings is also mentioned:

The Sustainer of mankind:

Qul aaozu bi rabbini naas 224:1 9 (say that I want to seek the protection of God's laws).

At another place in a comprehensive it is described:

Qul aghairal laahi abghi rabbaw wa huwa rabbu kulli shaiyin.....6:165 ( say, should I seek another sustainer beside God although He is the Sustainer of everything).

Rabbi kulli shaiyi:

He is the creator of everything and He is also the sustainer of everything. God is the one who creates from an atom to huge planets and what not beyond that and sustains it all along. The

Qur'an says:

Rabbul arsh:

Rabbul arshil kareem 23:16 (He is the Lord of the throne in the sky.

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That is Allah is the Lord of the center which looks after the system of this grand universe. Only He is the creator of everything and the sustainer too. He is also the Lord of the different aspects of nature.

The sustainer or Lord of the system of nature:

Wa annahu huwa rabbush shey'ra 53:39 ( and He is also the Lord of the star Sirius).

Rabbul mashriqaini wa rabbul maghbribain 55:17 ( the Lord and sustainer of the East and the West).

At another place it is said rabbul mashariq 37:5 [the Lord of the easts} . In surah Ma'aarij it has been said rabbul mashariwq o magharib 70:40 (that is, the Lord of the Easts and the Wests and at one place it is said rabbul falaq 113:1 (that is, the Lord of the sky). Similarly He

has been also called the 'rabb' of Makkah 27:91 and rabbul izzat 37:180 (i.e. The Lord who is exalted and enjoys all authority).

As mentioned above, if worldly systems are followed then man can face difficulty any moment but if Godly system is followed man can encounter no misery. This means that man should accept God as the 'rabb' or sustainer or Lord i.e. to formulate a society as per His laws [as given in the Qur'an] is the aim and purpose of Believers.

Qul aghaional laahi abgji rabbaw wahuwa rabbu rabbu kulli shsiyin 6:165 ( say should I seek any other Lord or rab beside Allah. He is the 'rabb' or sustainer of everything). There is nobody who shares in this 'raboobiyat' or sustainer-ship of Allah:

Yahdi ilar rushdi fa aamanna bihi – walan nushrik bi rabbina ahada 72:2 ( the Qur'an which guides towards the straight path, we believe in it and do not hold any partners to our Lord or 'rabb').

The Qur'an has been revealed to remove oppression and injustice from this world.

In other words our social system should purely be Godly. There can be no amalgamation of human thoughts and Godly laws. This is open polytheism or attributing partners to God which has no sanction whatever in Islam. Man, the slave, can never include anyone's system or laws in the Godly system. Surah Kahaf describes the example of a believer who says:

La kina huwal laahu rabbi wala ushrika bi rabbi ahada 18:38 ( but Allah is my 'rabb' and I hold no partner to him). The belief that creation is the handiwork of one god and sustenance the handiwork of another God, as the Hindus believe about Brahma and Vishnu, is totally false and a product of unawareness. Allah is the creator and He is the one who sustains everything too.

Qul a'innakum katakfaruna bil lazi khalaqal arda fi yaumaini wa taj'aluna lahu andada – zalika rabbul aalimeen 41:9 ( say, do you refuse the existence of a Being who has created the earth in two stages and you hold partners with Him although He is the sole Lord of the entire universe).

Sustenance is neither in the hands of any god or goddess or human being. Man submits to another man only when he believes that that man holds the key to his sustenance. God has provided man with abundant resources on this earth sawa'is saa'ileen 41:10 [for every needy person equally] but oppressive forces or vested interests capture or seize the resources for exploiting them and then subject other men to do what they bid. The pharaoh too had said in support of his claim to being God: ana rabbukumul aala 79:24 ( I am your greatest nurturer or sustainer).

Not only the pharaoh but the oppressive people of all times say the same thing to maintain their hegemony. and it has been mentioned close to nine hundred and fifty times in the Qur'an that God is the sole Sustainer and nobody else holds the key to sustainer-ship. Thinking that the oppressive forces hold the key is only up to the time that you so believe but as soon as you believe that God is the sole sustainer then you will undergo a revolution. Your perception will change and nobody in the world can dominate you.

Those who trust that Allah is the 'rabb' or Sustainer are a group apart:

Innal lazeena qaalu rabunal laahu summas taqamu tanazzalu alaihimul mala'ikatu alla takhafu wala tahzanu wa abishru bil jannatil lati kuntum tu adoona 41:30 ( the people who believe that Allah is our 'rabb' and are steadfast in this belief, are visited by the angels of satisfaction and contentment who say: do not fear and be worried, be happy at the tidings of the heaven that has been promised to you [as a result of following God's way]).

Surah Ahqaaf says:

Innal lazeena qaalu rabbunal laahu summas taqamu fala jkhaiufoona alaihim wala yahzanoo 46:13 ( verily those people who declare that Allah is our 'rabb' and are steadfast in this belief, meet no fear or grief).

Real freedom:

When the human heart is the repository of such belief then man submits to nobody for anything.

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He never asks anyone else for anything and never calls upon anybody other than God for help.

This is stated by God Himself:

Wa qaza rabbuka alla na'budu illa iyyahu....17:22 ( and it is the command of your Lord or 'rabb' not to obey anybody else but Him).

Thus believing in God being the Sustainer means that man does not obey anyone but Him ; that it is an insult to man to submit himself to anything that seems powerful; the prophet Joseph had told his inmate companions the same thing:

Ya sahibis sijna a'arbaboom mutafarriquna khairoon amil laahul wahidul ghaffar 12:39 O my companions of the prison! Are many gods better or is better to obey One God who is very powerful).

The shackles of slavery:

But man is wont to invoke slavery[adherence] to concepts from many different sources; if he is made to wear one chain[opf concept through his elders or forefathers], he himself wears ten. These are the chains with which he binds himself in reverence and respect. The Qur'an has mentioned such people in many places who were told to worship only one God but they started to worship the 'mala'ikah' and prophets even before they worshipped God:

Wala yamurakum un tattikhazul mala'ikatah wan nabiyyina arbaaba – ayamurukum bilkufri baada iz antum muslimoon 3:79 ( a Godly man shall never tell you to worship the mala'ikah [the angels] and prophets; how can he invite you towards 'kufr' [denial] after you have accepted the faith [of Islam]).

But they went far beyond that and worshipped even their scholars and advisers:

Ittakhazu ahbaarahum wa ruhbaanahum arbaabam min doonil laah 5:31



(they started worshipping their religious] scholars and advisers even before worshipping God).

The obedience of scholars and advisers:

Worshipping scholars and advisers is nothing but accepting what they say as gospel truth i.e. without any reasoning to back it up and to think that they are above criticism and to consider them as possessing the qualities that are the domain of God. But the difficulty is that when we read or recite such sentences or 'aayaats' we read them only as though these were the tales of former 'ummats' or nations [and were not concerned with us] although the Qur'an does not mention these simply as fairytales but it wants to tell us about the former nations fared and how they transgressed from the way of the Lord and were therefore destroyed and we should learn a lesson from these and not do likewise. But the condition of muslims is before everyone. The same believer who was ordered to:

Ta'aalu ila kalimati sawa'im bainana wa bainakum – alla na'budu illal laaha wala nushrika bihi shaiyaw wala yattikhiza baazuna baazan arbaabam min doonil laah 3:63 ( come let us converge at a point which you and us agree upon i.e, not to obey anyone beside God an not to attribute any partner to Him and also not o accept anyone else [the scholars etc] as our Lord..." ).

But today the same muslim obeys every Tom, Dick and Harry which it considers powerful.

The Qur'an teaches basically not to worship anybody other than God, not even the prophets who are exalted personalities no doubt and very close to God; because they too enjoined people to worship God only and not to worship them.

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Rabbaniyyeen [or Godly]:

Ma kaana li basharin ayn yuti'ul laahul kitaaba wal hukma wan nabuwwatah summa yaqula lin naasi kunu ibadal li min doonil laahi walakin kunu rabbaniyyina bimakuntum ta'lamunal kitaaba wa bima kuntum tad'risoon 3:78 ( it behooves no man for him to be endowed by God with the book and prophet-hood and for him to say to people: obey me beside Allah! Instead he will say :leave worshipping everything else and become Godly [obey God only]; through the book that you use to teach people with and on which you deliberate).

But to believe in God, it is reiterated, means that we should strive to set up a system that is as per God's laws. There is no other way to believe in God. This is the system in which no man is dependant on another and therefore does not subjugate himself to no other but God. The group of people which creates such a system is called 'rabbaniyyeen' [or Godly]. In this group every individual is concerned about the nurturing of others and in this way all men's welfare is achieved. The nurturing includes meeting their physical needs as well as developing their latent capabilities. This is the focal point of Islamic teaching i.e, to create such a society. Details will be found in my book 'Nizam-e-Raboobiyyat' [The System of

Sustenance). To nurture is a basic quality of a believer and this is manifested by the actions of the group of believers.

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Razzaqiyat [the quality of being the Provider]:

Life's accoutrements that are received from somebody are called 'rizq'. But its basic meaning includes the connotation that the thing is provided right on time when it is needed. Thus 'rizq' means the goods or things necessary for life that man receives from God as he needs them without any payment or remuneration. To receive 'rizq' does not signify that man is provided with cooked meals but it means that the provision for his sustenance is available on earth and he can get it through due effort. This whole planet is a sort of table for man on which his food has been laid out for every man without any discrimination. The Creator has provided for His creations especially man:

Allahul lazi khalaqakum summa razaqakum summa yumeetukum summa yuhyikum – hal min shurakayikum muy yaf'al min zalikum min shaiyi 30:40 ( God is the one who has created you, and it is he who provides 'rizq' for you; He shall give you death [after a time] and then raise you from the dead; is there anything like this that your self made gods can do?)

The 'rizq' from the skies and from the earth:

God has created the universe in such a way that man can easily find the sustenance for his living.

Al lazi ja'ala lakum arda firashaw wus sama'a bina – wa anzala minas sama'ee ma'un fa'akhraja bihi minas samarati rizqal lakum ....2:22 ( Allah has laid out the earth for you and created the planets in space; and it is He who makes it rain from the skies which produces various kinds of fruits for you).

He stores water in the clouds in the sky and then makes it rain so that it irrigates the land and various things are created for you; this is one of His miracles.

Allahul lazi khalaqas samawati fil arda wa anzala inas sama'ee ma'un fa'akhraja bihi minas samawati rizqal lakum....14:32 ( Allah has created the sky and the earth and makes it rain from the skies [the clouds in the sky] which makes various kinds of fruits grow).

Water is not only drinkable by itself [that is, it is rizq by itself] and makes other 'rizq' [crops] and fruits grow too.

.....wama anzalal laahu minas sama'ee mir rizqin fa ahya bihil arda baada mautiha.....45 :5 9 (and He made it rain from the skies and enlivened the dead earth with it).

Water is not only the source of all life but also helps sustain it and life's continuity is due to it.

Wa ja'alna minal mae kulla shaiyin hayyi 21:30, 50:9-11 ( and We gave life to everything with water).

This system of sustenance is there only because of God's grand scheme and nobody can deny its reality.

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Even a materialist person who denies God acknowledges that this system has not been created by any other than God. He may call this as being due to 'law of nature'. But who can deny the fact that laws cannot be implemented without the intent and will of somebody. Such a Being is called God:

Qul muy yarzuqukum minas sama'ee wal ardi...wa muy yudabbirul amra fasayaquluna laahu...10:312 ( O Prophet, ask them who provides for you [through the bounties of the

earth and the sky]? And who is it that is running the system of the universe? They shall also admit that it is Allah).

By bringing to the fore the wonderful system of the universe in its reasoning, the Qur'an turns the mind towards God because deliberation on this vast universe and its working lead man to conclude that there must be some being behind this great co-ordination and balance. And the smooth running of the universe also tells us that there is only One God whose system is being followed:

Am mun yabdaool khalaqa summa yueeduhu wa muy yarzuqukum minas sama'ee wal ard – ilahum ma'al laah – qul haatu burhanakum inn kuntum swadiqeen 27:64, 35:3 ( who is it that began creation and then revolves it [through evolution] and who is it that provides 'rizq' for you from the earth and the skies . Is there any other God beside Allah? [O prophet] tell them to produce any reasoning or proof if your claim is right?)

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No one else beside God has the capacity to provide 'rizq':

'Rizq' is only provided by God and no one else can do this. Faith is to believe in both these things:

Wa ya'budoona min doonil laahi ma layamliku lahum rizqam minas samawati wal ardi shaiyaw wala ya'tatooon 16:73 ( these people start worshipping idols who have no power to provide rizq for them from the skies or the earth and no other power too).

In this brief sentence the Qur'an has refuted all those 'gods' pursued by man because he thinks that they can provide 'rizq' for them. But it is a fact that whether it is the idols during the period of unawareness or the human gods of modern times nobody can provide 'rizq' for man. Only God can provide 'rizq' and when this is the case then why worship anybody else but God?

Innal lazeena ta'budoona min doonil laahi la yamlikuna lakum rizqan fabtaghu indal laahir rizqa wa'buduhu wa ashkaruhu – ilahi turjaoon 26:17 ( the idols you worship have no capacity to provide 'rizq' for you ; so ask only God to provide 'rizq' for you and worship Him only; be thankful to Him because every phase of life takes place according to His law).

If he puts a stop to the fountainheads of 'rizq' or sustenance then there is no power that can open them or make them flow again:

Um mun haazal lazi yarzuqukum inn amsak rizqahu 27:21 (if God closes the resources of sustenance then who is it that can provide you 'rizq'?[that is, nobody] Let alone the resources being closed if even there is the slightest change and the rain water that

evaporate and rises from the sea is not sweet but salty like sea water then one can imagine what the world will come to?

God provides sustenance for man in this beautiful way but asks for nothing in return:

La nas'aluka rizqa – nahnu narzuquka....20:132( We do not ask you for sustenance; rather it is We who provide 'rizq' for you).

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Rizqi Tayyab [pure sustenance or unblemished rizq]:

All the things that God has created as sustenance or 'rizq' for mankind are pure or unblemished excepting those which He himself has forbidden to be partaken. Therefore the things which He has declared permitted and pure [halaal and tayyab] can not be declared as 'Haraam' or not permitted by anyone.: qul mun harrama zeenatil laahil lati akhraja li'ibadehi wat tayyibaati mir rizq....7:32 ( O prophet, ask the religious scholars as to who can declare as 'haraam' the things which God has created and declared permissible?[that is, noone]) .

At another place it is said: rizqakum minat tayyibaat 16:72 (God has created the best things for you as 'rizq' or sustenance). Also see 40:64. But sometimes the things which God has



created as pure and permitted are made 'haraam' and prohibited by man through his own intervention [or foolishness]. An example is that of water. It is very much life giving but when it exceeds the limit it becomes deadly. Thus there should be moderation in the use of the best of things. To exceed this moderation is called 'israaf' or wastefulness which proves to be destructive. Kulu wushrabu wala tusrafu 7:31 the Qur'an enjoins us to eat and drink but not to be wasteful. At another place it is said that God has created various kinds of fruits for you; so partake of them and when you reap the harvest then take out a share for Him too (which actually goes to the poor and the deprived people of society). wala tusrifu – innahu la yuhibbul musrifeen 7:31 ( and do not be wasteful because He [God] does not favor the wasteful people.

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This is a law the violation of which produces results even in this world. But there are some instances where the results of violation of this law do not manifest themselves immediately and they are not felt palpably.

The respect for the 'hudood' or the limits set by God:

At these places some insightful person's advice is required. The stone in the lung is not formed within a day; it is formed in months and even in years; and many a times the patient is unaware that the things he is eating with pleasure are becoming harmful for him. Now this needs a physician who can tell him as to what things are harmful for him. The physician will then recommend some things which the patient can take sparingly and some which he should never partake. First of all, the patient will have to believe that the doctor means well for him. After this belief he shall have to act as the doctor has recommended. It will do him no good if he simply keeps the prescription with extra care. If the patient does not act on the doctor's advice then he will suffer ill health.

This is an example relating to physical health. But physical ailments are not as harmful as the diseases that of the mind that hurt his personality. Physical problems only affect his life in this world but the other kind of disease hurt his life not only in this world but also in the life hereafter. As such, the Qur'an, advises man for good health not only in this world but also in the hereafter just like a kind doctor. It tells man that some things are destructive for man therefore it orders that one should not go even near them and some things are good in themselves but their usage determines their beneficial-ness or harmfulness. For example, if one picks fruits from his own garden and eats it, it is good and pure but if the same sort of fruit is picked from somebody else's garden without his permission then the same fruit is 'haraam'. Both fruits are of the same type but their usage has made them good or bad. A materialist may not agree with this because he thinks that one can use a dacoit's money to buy something just as an honest laborer's money can be used to buy that thing.

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To understand the difference, the doctor should be trusted at first. This is called belief or faith. This not acknowledged by a materialist or atheist. This is the reason that life today is so tumultuous. And there is chaos everywhere. Entire Europe and the entire world because of it are afire and mankind is suffering.

Here it must be noted that at first the 'belief in the doctor' is belief on the unseen but if his advice is acted upon the results of acting on his advice turn the belief into a reality.

However, as a kind doctor, the Qur'an advises us to partake of that which God has created for us in a way which he exhorts us to. And not to decide what is permitted or prohibited on your own but to abide by God's decision;

Qul ara aytum ma anzalal laahu lakum min rizqi faja'altum minhu haramaw wa halaala – qul allahu azina lakum um allal laahi taftaroon 10:59 ( ask them why have they declared permitted or prohibited on their own ; ask them whether God has allowed them to do this or you unjustly do this).

There is another point in partaking of permitted things in the right way. This does not mean that man must in any case partake of the things that are permitted; 'tayyab' means that which produces pleasant result. Therefore among the permitted things if something is distasteful to one then one may avoid eating it. To avoid something like this and to consider something as 'haraam' or prohibited by God is vastly different obviously . Also see 2:57, 2:172, 5:88, 7:160, 16:114, 20:81.

It has been said earlier that the status of 'rizq' changes as per the mode of its acquisition. If it is acquired in a permitted way then it is permitted but if the same thing is acquired illegally then it is not permitted; such 'rizq' or sustenance is acquired by those people who believe in God and try to acquire a living as God's laws ordain them to.

Respectful means of living:

Fal lazeena amanu wa aamilus swalihaat lahum maghfiratuw wa rizqun kareem 22:50 ( and the people who believe and do good deeds are bound to get respectful 'rizq' or sustenance and protection from dangers). Also 24:26, 11:88, 8:4.

What is this respectful 'rizq' and how is this 'rizq' acquired?

There is a society in which the resources are in the hands of men and the others are dependant upon them for their sustenance. The men with the resources exploit those who are dependant and in this way their needs force them to obey other than God. Obviously self respect is sacrificed in such kind of society and this sort of 'rizq' is ignominous. Then there is another society in which the men incharge so arrange things that nobody is deprived. Nor is there anyone dependant on any other person. The 'rizq' in such a society is respectful for everybody.

The Qur'an says that the group of believers should establish such sort of society wherever they are. If conditions where they are residing are favorable for this sort of society then well and good but if the atmosphere is not favorable then they should migrate to a place which is favorable [propvided of course there is such a place]. The group of believers are told not to be complacent and inactive due to the fear that if they do migrate they may starve to death. Such people were told:

Ya ibadil lazeena amanu inna ardi wasi ataun fa iyyaya fa'budun 29:56 ( O My slaves who believe, verily My earth is vast ; so only obey Me).

In the words of the Qur'an this is called 'hijrat' or migration. The next step is that of 'jihaad' and laying down one's life in the way of God which is of course the most exalted state.

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If such an act does not result in respectful 'rizq' then what will?

Wal lazeena amanu wa haajaru wa jahadu fi sabeelil laahi wal lazeena aawawaw nasaru oola'ika humul muminoona haqqa – lahum maghfiratuw wa rizqun kareem 8:74, 8:26, 10:92 ( and those who migrated [in the way of Allah] and conduct 'jihaad' in the way of Allah , and those who give them sanctuary and help them, are all believers in the real sense. There is forgiveness for them and respectful 'rizq' too).

The dominance on earth:

These are the good deeds which result in authority and dominance on this earth and respectful sustenance. A life in which man submits only to God and no one else in a life of success and respectfulness.

Rizq in the hereafter:

Such 'rizq' as described above is begotten not only in this life but also in the life hereafter. Let us first look at the 'mujahideen' who struggle and lay down their lives in the way of God. These martyrs get their 'rizq' in the hereafter and because of the blood they have shed God grants their people or nation authority and dominance on earth and also respectful sustenance.

Wala tashabannal lazeena qutilu fi sabeelil laahi amwata – bal ahyaoona inda rabbihim yurziqoon 3:168 ( the 'mujahideen' who give their lives in the way of God are not what you consider dead; they are 'alive' and they are given sustenance by God [even in the hereafter]).

Wal lazeena haajaru....khairur raaziqeen 22:58.

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And when one shall be granted life in heaven due to having faith and doing good deeds then there too one shall get 'rizq' from God.

Individuals who live in a society that conforms to God's laws shall have a heavenly life in this world and in the life in the hereafter too. We know the good 'rizq' in this world but we do not know the 'rizq' that will be found in the life hereafter. But this much is clear that human life shall continue to be nurtured and evolve and the means for this has been called the 'rizq' for that life.

Oppression and coercion:

'Rizq' is man's weakness. All oppression in this world is carried on or is possible because the oppressors seize the resources and then on this strength make other men do what they want. Nobody happily subjugates himself to another person but a weak person who is also needy becomes dominated or is subjugated by others.

The pangs of hunger:

The pangs of hunger are so acute that in order to avoid it man is ready to do anything. All oppression is carried out on this threat alone. Therefore in order to remove oppression from this earth man should be made aware that God and not man controls the resources of sustenance and as such, no man need be subservient or be ruled by another.

Slavery and subjugation:

It is an insult to humanity for one man to be slave to another only for his sustenance. Since the forces of evil have perpetuated the wrong concept that they [and not God] are the Lords of sustenance, the Qur'an has refuted their claim with equal force that no man has control over sustenance.

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Only God controls the sources of sustenance. This means in practical terms that the resources should be controlled by the Qur'anic society which distributes them as per God's commands. In men's world, God's Will is implemented through God-fearing men . Where such Godly men are not in authority the distribution of sustenance is according to the man-made laws and not according to God's laws. The result as we see today in the world is gross inequality. This explains the Qur'an's saying that the abundance and shortage of sustenance is in God's hands or is according to His Will. No man has the right to increase or decrease any man's sustenance: Wallahu yaqbizu wa yabsatu 2:245 and alahu yabsutur rizqa limuy yasha'oo wa yaqdir 13:26 God, as per His Will or 'mashiyat' increases the sustenance for whom He wants and restricts for whom He wills . Also see 17:30, 28:82, 29:62 and this is a principle which is pregnant with great signs for the believers:

Awa lum yarau annal laaha yabsutur rizqa limuy yasha'oo wa yaqdir – inna fi zalika la aayatil liqaumiy yuminoon 30:37 ( do they not deliberate on the fact that Allah increases the sustenance for whom He wants and restricts it for whom He wants; there are great signs in this Will of God for the believers).

Allah holds the keys to all sustenance in the skies and on earth. He is the Lord of all treasures of sustenance:



Lahu maqaleedus samawati wal ard – yabsutur rizqa limuy yasha’oo wa yaqdiru innahu bi kulli shaiyin aleem 42:12

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(The keys [to the treasures of sustenance in the skies and the earth] are with Him; He increases the sustenance for whoever He wants and decreases them for whoever He wants and He is all knowing).

Muy yashao or ‘whom He wants’ is a case of destiny with which we have dealt in my book ‘Kitaabut Taqdeer’. It has a chapter exclusively that deals with ‘rizq’ or sustenance.

We have said earlier that when resources are not dealt with as God has ordained then this world can turn into a chaotic place because then the resources are controlled by a particular group of people who is very oppressive and believes that that which is to its liking is good and all else is bad. When the group pursues this line of thought then it subjugates other people. This is the group of people who are oppressive and oppose every celestial message because the celestial message, also demands that all resources be snatched from the hands of man and be distributed according to Godly laws so that the needs of every individual of society can be met. This is what the Qur’an points to by saying:

Wama arsalna fi qaryatin min nazeerin illa qaala mutrafuha – inna bima ursiltum bihi kafirun – wa qaaluh nahnu aksaru amwaluw wa auladaw wama nahnu mu’azzibeen – qul inna rabbi yabsutur rizqa limuy yashao wa yaqdiru wala kinna aksaran naasi la ya’lamoon 34:34-36 ( and to whichever habitation We sent a prophet to, the privileged people opposed him; they said to the prophet that we are better off and have more children than you and we shall never be engulfed in the ‘azaab’ or punishment that you warn us of and O Prophet say that your system can not be supreme here [according to which your resources are distributed]; the distribution of resources or sustenance should be as per God’s laws only).

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Joo’il ard (the love of this world):

This pride which is born of their well being creates the love of this world in their hearts and they want to grab it all so that they utilize the labor of others to perpetuate their own luxurious lifestyle. About the people of Saba, the Qur’an says that God had granted them abundant wealth but their greed went on increasing and they used to say: rabbana bi aazibeen asfarina 34:19 (O Lord, let us have more of the same). When this is the situation, then as per the unchanging laws of God the nation is destroyed and system which is based on love of this earth rather than the hereafter becomes self destructive. It is further said about the people of Saba:

Faja’alnahum ahadeesa wa mazzaqnahum kulla mumazzaq 34:109 ( so We turned them into history and they disintegrated like particles of sand).

The fate of rebelliousness:

This very thing has been related in surah Nahal as an example which says that the people of a habitation were living a peaceful life and they enjoyed abundant sustenance or 'rizq'. But they were unthankful to God which inevitably cast shadows of fear and hunger over them. The Qur'an says:

Fakulu minkum razaqakumullahu halaalan tayyiba – wushkuru nematillahi inkuntum iyyahu ta'budun 16:114 ( so partake of the sustenance which God has given you in a chaste and pure way. Partake of them and be thankful to Him if you believe in Him).

This means that if the social system is run as per Godly laws then there is abundance of 'rizq' or sustenance and everyone is at peace but if the system runs as per rules made by men then it creates inequities in society which results in destruction ultimately. About the former nations [the ahli kitaab] the Qur'an says:

Walau annahum aqamut tauratah wal injeela wama unzila ilaihim mir rabbihim la kulu min fauqihim wama nit tahti ajulihim.....5:66

(and if they had followed the Torah and the Injeel [the Bible] and other books that have been revealed [by God] then they would have sustenance from everywhere [i.e.abundant sustenance]).

And the violation of the principles enunciated becomes cause for destruction:

Waman aaraza min zikri fa inna lahu maeeshatan zanka....20:2 (and whoever does not obey My law shall find his sustenance restricted).

These are the laws of the Qur'an by acting on which man can get a respectable sustenance:

Qaalal lazeeba aamanu wa amilus swalihati lahum maghfirataw wa rizqun kareem 22:50 ( so for the people who have faith in God and do good deeds shall enjoy the means of protection and respectable 'rizq').

The inevitable result of faith and good deeds is respectable rizq.

At another place it is said that this respectable sustenance is the inevitable result of their faith and good deeds:

Yajzil lazeena aamanu wa aamilus swalhaati oolaika lahum maghfiratuw wa rizqun kareem 34:4 ( so that those people are rewarded for their faith and good deeds that they have done. They shall enjoy protection and respectable sustenance).

The quest for the Lord's beneficence:

If sustenance is sought according to the laws of God then it is called the quest for the Lord's beneficence or 'fadal'. 'Fadal' means to increase but at many places it has been used to mean economic ease. Since sustenance is provided by God, free of any cost, it is called the 'fadalil laah' or the beneficence of God. But the facility [of sustenance] does not accrue to man on its own]. Man has to strive to get them.

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It is said about those who seek sustenance as per God's laws :...wa aakharuna yazribuna fil ardi yabtaghoona min fadalil laah 73:20 ( and some of you shall travel in the country in search of God's beneficence).

Surah Jumu'a says that after saying your prayers [Jumu'a prayers) : fantashiru fil ardi wabtaghu min fadal lil laah 62:10 ( go around the country and look for God's beneficence). About the migrants also it has been said: yabtghuna fadalum minal laahi rizwana.... 59:8 ( they look for God's beneficence and His pleasure). This is also said about the 'sahaba' or the companions of the prophet. 42:29. These instances show that although the sustenance for man is available on earth one has to strive to get it and nobody gets this 'rizq' without

striving for it. But seeking or acquiring does not mean to grab everything you can for yourself. This is wrong. The right thing to do is for every individual or group in society to search for this sustenance according to its capabilities and whatever is begotten be kept available for every individual who needs them. This in Qur'anic parlance is called 'infaaq fi sabi lil laah' [spending in the way of God] which has been enjoined in the Qur'an from beginning to end.

Infaaq fi sabi lil laah [or spending in the way of God]:

If you turn the first page of the Qur'an, it describes the qualities of the pious or the God conscious [the muttaqis]. Along with their other qualities, one quality has been described as wa mimma razaqnahum yunfiqoon 2:3 (they keep open God given sustenance for spending in the way of God) . Also innaakramakum indal laahi atqakum 49:83 ( he among you is most respectable before God is one who is God conscious or 'muttaqi'). The following 'aayaats' too can be refereed regarding 'infaaq fi sabeelil laah': 2:254, 3179, 4:37-39, 9:74-76, 13:22, 14:31, 22:35, 28:54, 36:47, 63:10. Thus one can see how important in Islam is 'infaaq fi sabeelil laah'.

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God is responsible for [providing] the sustenance or 'rizq' for every living thing:

Wama min da'abbatin fil ardi illa alal laahi rizquha 11:6 ( and there is no living thing on the earth whose sustenance God is not responsible for).

When this is so then why do people die of hunger in this world, one may ask? But while raising this question, one forgets that God is responsible to provide sustenance for every living thing only if the system is framed according to His laws otherwise not. The test is to

formulate a system that He has recommended and then see whether this is true or not. It is foolish to impose a man-made system for oneself and then expect the results of a Godly system to accrue. This is like seeking protection behind a house during an earthquake! Let people come within the strong protection of God's laws and then God's protection can be witnessed.:

Famuy yakfur bit taghooti wa yumim bil laahi faqadistamsaka bil urwatil wusqa lan fisaami laha 2:256 (whoever turns away from an ungodly system and has faith in God comes towards a very solid and stable support which can never severe).

This solid support is the Godly system after availing of which there is no need for any other support.

When God's system had been established on this earth [by the prophet Muhammed and four of his companions later] then people could understand what wama min da'abbatin fil ardi illa alal laah really meant. Once an official of Kufa city came to Madinah city and found the Caliph Omar eating oat meal. He said to himself how can the ruler of a grand empire not afford to eat wheat bread? Upon query, the reply he received was that Omar can or will eat wheat bread when he can be sure that every individual in his kingdom could afford to eat wheat bread!

Such was the feeling of responsibility during that regime. The very teaching of the Qur'an begins with the words alhamdulillah rabbil alameen i.e all praise belongs to Allah who is the Lord and Sustainer of all the worlds. Therefore a government formed as per God's rules, will be laudable only when all who have sought protection of God's laws have been provided for. An arrangement that God has said: ma ureedu minhum mir rizq 51:57 I am not desirous of [I do not want any} rizq from my creations). Similarly those who run a Godly system of government should not use the fruits of people's labor for living it up themselves or for their own grandeur but to consider how the welfare of the populace can be secured.

Hunger and poverty are 'azaab' or punishments from God:

Hunger and poverty are punishments from God. Surah Nahal says that when the people of a habitation was thankless of God's benevolence. As punishment for this:

Fa azaqa hallahu libassal jooyi wal khauf 16:112 ( Allah made them taste the punishment of hunger and poverty).

That is hunger and poverty are punishments from Him and to be safe from these things is His reward 106:4 . This punishment is meted out to those who are rebellious to His laws. The rich mostly do so and the poor are held responsible for bearing with such a system. As such while the upper classes are riddled with the punishment of lack of peace and contentment the lower classes are punished by hunger and poverty. Unfortunately, the concept has gained ground with us that a life of poverty takes us closer to God. This is the result of propaganda by some that the kingdom of the sky shall be given to those who are very weak on this earth!



We, the muslims, too have also been misled by this false propaganda and we fail to understand that poverty is a curse from God. The inevitable result of faith in God and good deeds is dominance and authority on earth and a respectable living.

The believers get respectful sustenance or 'rizq':

It is a sign of believers that lahum darajatun inmda rabbihim wa maghfiratawwa rizqun kareem 8:4 ( for them there is respectable living and high status).

The forgoing shows that a basic characteristic of God is 'razzaqiyat' or the provision of sustenance. This is evident in the universe but in man's world it is implemented in a different way. Though the fountainheads of sustenance are received from God without any charge or labor, one does have to strive to earn a living which is according to the laws of God. And the sustenance must also be distributed as per God's laws. This can be done only by the individuals who reflect this quality of God . Obviously, when the system is run by such individuals [who run the system as per God's laws] the populace will be at ease regarding its sustenance. The fact is that the world has not yet reached the exalted stage where it can see as a reality the results of a system conforming to the laws of God. At present the world is trying to do this through the mechanical system of communism and socialism but they too we have seen in recent days has failed to achieve the goal. The world after trying all experiments shall come to what the Qur'an has proscribed and then humanity shall live in true peace. To achieve real peace without implanting God's laws is indeed impossible.

‘Rehmat’ [kindness, benevolence]

Meaning of ‘rehmat’: Basically ‘rehmat’ means softness. ‘Rihmun’ is the ovum of the female in which the genes are nurtured and protected from external influences). ‘Rehmat’ would therefore mean the gift which makes up the external and internal lacunae of something and thus nurture the thing like ‘rihmun’ does with the genes. ‘Rehmat’, therefore, is a sort of God’s benevolence.

So the qualities of providing sustenance [rabboobiyat] and [razzaqiyat] that is [providing ‘rizq’] are the same as ‘rehmat’. The only difference is, that the element of softness is predominant in ‘rehmat’. It also means to cover and protect. When the word ‘rehmat’ or ‘rahem’ is used in terms of mutual relation, it shall mean love, affection etc. For example when one is enjoined to be kind to parents, the word ‘rehmat’ is used:

Wakhfz lahuma janahaz zulli minar rahmah 178:24.

When used in context of relations between man and wife, it connotes love and affection:

Wa min aayatehi un kjhalaqa lakum min anfusikum azwajal li taskunu il bainakum muwaddatuw wa rahmah – inna fi zalika la aayatil li qaumiyyata fakkarun 30:21 ( one of God’s signs is that He created you in pairs [with different sexes] so that you can find solace in each other and creates love and affection between man and wife – those who deliberate can find signs in this too).

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The word ‘rehmat’ has also been used by the Qur’an to mean expansion of earnings by God 17:28.

God's quality of 'rehmat' has also been reiterated many times just as the qualities of 'raboobiyat' and 'razzaqiyat' have been mentioned. Every surah of the Qur'an begins with the name of God who is most kind and benovelent : Bis mil laahir rahmanir raheem]. There are almost a hundred and fifty places, where God's quality of being 'rahman and raheem' is mentioned. Other places in which God's kindness has been mentioned are separate from these. God is mercy and nothing else. In Christianity too, He is mercy but in the Qur'an 'kindness' or 'rahem' is only one aspect of God. He has other qualities beside this one too. In fact, the Qur'an has such comprehensive concept of God that there is no need of any other God [with any other qualities ] beside Him. In Christianity, the limited concept of God made men look for other gods [who possessed other needed qualities] and since such gods were the figment of the human mind they were found to be lacking.

If Europe had found or 'discovered the comprehensive God of the Qur'an then its conditions would be much better than it is today.

Rahman O Raheem:

To describe God's kindness or 'rehmat' the words 'rahman' and 'raheem' have been used often. There is a very fine difference between the two words otherwise they mean the same thing. 'Raheem' means One whose kindness or 'rehmat' is there constantly according to a particular style and 'rehman' means One whose kindness is provided intensely in emergency situations. To comprehend this difference, we must keep the law of evolution before us. The law of evolution tells us that things in the universe evolve to their fruition as per a particular way or style. But sometimes a thing jumps several stages of evolution and turns out to be an entirely different thing [such as mutants].

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This is called emergent evolution. The ordinary evolution of things in the universe is due to the kindness of God. And this emergent evolution is due to His 'rahmaniyat'. This is why the

Qur'an has mentioned them separately. However, both words mean to provide protection and the means of fruition.

Also, only God can be 'rahman' while others too can have the quality of 'rehmat'. For instance, it is said about the prophet Muhammed that he is 'ghafoorur raheem' 9:128.

The miracles of God's kindness in the universe:

It was incumbent upon the kindness of God to provide the means of man's sustenance when he was sent to this earth. Man's life first depends on air [he breathes]. God has so arranged things that no matter where man may go, air surrounds him and has also arranged that the act of breathing is automatic and he doesn't have to strive to do it. Along with air, light is there too. After that comes water. It has been so arranged that a very efficient water supply system would be hard pushed to compete with the water cycle. After that comes the sustenance for man. The product of land has been continued to be produced as no system could have managed it better. These things are distributed without any discrimination. It never so happens, that the first ray of sunlight lights up an upper caste home first and the last rays on some poor man's hut. It does not rain selectively; it rains whether the land of a rich man or poor man is irrigated. All this is begotten through the kindness and benevolence of God and is begotten without being the remuneration for any effort by man. He has called these gifts His 'rehmat' or benevolence and kindness:

Fanzu ila aasaari rahmatil laahi kaifa yuhyil arda baada mautiha – inna zalika lamuhyil mauta  
30:50

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(behold the effects of the 'rehmat' or kindness of God and see the dead land becoming alive [after the rain]; verily He can raise the dead too).

At another place it is said:

Wa min aayatehi uy yursilat riyaha mubashshiratiw wa li yuziqakum mir rahmatehi wali tajriyal fulka bi amrehi wali tabtaghu min fazlihi wa la allakum tashkurun 30:46, 7:57 ( and it is one of the signs of God that He sends the winds which precede the rains – [and also give tidings of the oncoming rain] and then He blesses you with His kindness [or rain]. These winds also push the boats [for sailboats] and you can travel on them for going from place to place in search of your daily bread).

Only God can do this and no one else.

Um mun yahdeekum fi zulumaatil barra wal bahra wa muy yursilur reeha bushram baina yadai rahmatihi – ilahun ma'al laah – la alal laahu amma yushrikun 27:63 ( He who guides you on land and on water and who sends the winds as the precursor of rain and which bring tidings of the rain; can anybody else do all this; verily God is above any partner they attribute to Him).

The rain comes just when man becomes very despairing:

Wa huwal lazi yunazzalul ghaisa mim baadi ma qanatu wa yushuru ramatahu – wa huwal waliyyul hameed 42:28 ( the God, who makes it rain after the people have despaired about it and thus extends His blessings, is indeed laudable and deserves praise).

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It was necessary for man's growth to create the day and night so that man could seek his living during the day and rest during the night.

Wa mir rahmatihi ja'al; a lakumul laila wan nahaara litaskinu feehi wali tabtighu min fazlihi wa la'allakum tashkurun 28:73 ( and it is 'rehmat' or kindness from Him that he created the day so that you could earn a living and the night so that you could rest; so be thankful to Him).

The celestial guidance is 'rehmat' for mankind:

The above was regarding the provision of the physical needs of mankind. Up to here the humans and animals have been equally provided for. But man is not only physical and his needs are not physical only. He possesses another thing besides a body which is called his personality and this is the thing that distinguishes between an animal and him. Therefore God has provided for his personality needs too.

Man's personality is developed or nurtured through the celestial guidance which is called 'wahi' from God. The Qur'an along with mentioning the rain has also mentioned this celestial guidance (see 30:41-50). And because of this has declared that the prophets [who have been bringing this celestial guidance to mankind from time to time] as a beneficence from God. :

Wamaarsaklnaka illa rahmatil lil aalimeen 21:107 ( and We have sent you [O prophet] as the beneficence for entire mankind).

Who is this prophet hood beneficence or 'rehmat' for:

But just as rain is good only for land which is receptive so is this celestial guidance beneficial for the people who are receptive to it. This receptiveness is called 'faith'. That is why it is said that although the prophet Muhammed is beneficence for the entire mankind yet:

Wa rahmatul lil lazeena aamanu minkum 9:61 ( it is benificence [only]for those who have the 'faith').

Neither the deaf can be given this message [of God] nor the dead, nor the blind can be shown the right way i. e. those who refuse to hear good advice or refuse to see the right way can not be guided:

At another place it is said: lahum qulubul la yafqihuna biha – wala hum aayunul la yubsiruna biha – walahum aazanul la yasmaoona biha – oola'ika kal anaami bal hum azal – oola'ika humul ghafilun 7:179 ( they do possess a mind [heart] but do not utilize it for thinking, have ears but do not use them to listen [to good advice] ; they are like cattle or rather even worse than them because they are wayard even though they possess intellect).

Prophet hood is benevolence for the prophet himself too:

Prophet-hood is cause for benevolence for the prophet himself too [not only for others to whom the prophet is sent with the celestial message]. 11:28, 11:63 but this benevolence is begotten by any prophet because of his effort ; the prophet Muhammed was even unaware before he was made a prophet [that he was being made a prophet ]28:82 at another place it has been said that if God so wanted He could have withdrawn the message from the prophet but He did not do so17:86-87.

God gives prophet hood to whomever He selects:

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Only God knows who will b selected for being endowed with prophet-hood and why:

Wal laahu yakhtassi bi rahmatihī muy yasaha – wal laahu zul fazlul azeem 2:105, 3:74, 19:50  
( God selects whom He wills for endowing with prophet-hood; He is greatly benevolent).

The celestial books are benevolence for mankind:

Prophet hood is meant to take God's message to the people. And this guidance is provided through the books which were revealed to the prophets. As such these celestial books are a benevolence for mankind; but when these books were adulterated the same guidance in a more comprehensive way was ensconced in the Qur'an. Now this book is the celestial guidance for all mankind. It is said about the Torah:

Wa mun qablehi kitabu musa imamaw wa rahmah 46:121, 11:17 { and before this book[the Qur'an], the book of Moses was the guidance and the benevolence).

The Qur'an is kindness:

And now the Qur'an is the benevolence from God. :

Wa haaza kitabun anzalnahu mubarakun fat tabioohu wat taqu la allakum turhamoon 6:155  
( and this book [the Qur'an] that We have revealed is a blessing. So follow it and be God conscious or 'muttaqi' so that you can be endowed with kindness).

This book contains the guidance from God therefore it is benevolence 12:111. It contains 'rehmat' which removes the differences which had cropped up between former nations about their religion. 27:77-78. Not only these differences but all differences can be removed through this book and this is why it is benevolence and guidance:

Wam a anzalnā kitāba illa li tubayyina lahumul lazikh talifu feeh – wa hudaw wa rahmatal li qaumiyy yuminoon 16:64 ( and we have revealed the book to you so that you can remove their differences and it is benevolence and guidance for those who have faith).



This book [the Qur'an] removes all differences and clarifies all matters.

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Wa nazzalna alaikal kitaba tibyanal li kulli shaiyi wa hudaw wa remataw wa bushra lil mumineen 16:89 ( and We have revealed the book to you which clarifies everything and is a harbinger of good tidings [for those who do good and have the faith] and beneficence for the believers).

God has revealed it therefore there is no mistake in it and this too is a sign of His 'rehmat' or beneficence:

Walaqad je'nahum bi kitabin fassalnahu ala ilmin hudaw wa rahmatal li qaumin yu minoon 7:52, 10:82, 29:51, 31:2-3, 41:6 ( and verily We made a book reach them which We have made composite and comprehensive due to our knowledge and which is guidance and beneficence for those who have faith ).

So mankind should celebrate getting such beneficence from God:

Ya ayyuhan naasu qad ja'atkum mau'izatam mir rabbikum wa shifaoonal lima fis sadoor – hudaw wa rehmatul lil mumineen – qul bi fazlil laahi bi rahmatihi fabizalika falyaghfrahu – huwa khairum mimma yajmaoon 10:57-58 ( "O mankind you have received the good advice and the treatment for the illnesses of the mind which is also a book of guidance and

beneficence for the believers [the mumineen] ; then verily O prophet, they should celebrate what they have received and it is something that is better than anything they previously got).

But as said earlier, in order to benefit from this gift man must be receptive to its guidance because it shall be beneficence only for those who believe in it being the gospel truth:

Haaza basa'irun naasi wa hudaw wa rahmatul li qaumiy yuqinoon 45:20, 7:203-204

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(it [the book] is an eye opener for all mankind and is beneficence and guidance for those who believe in it).

Anybody who adheres to this fountainhead of guidance shall be blessed by God:

Ya ayyuhan naasi qad ja'a kum burhanum mir rabbikum wa anzalna ilaikum nuram mubeena – fa ammal lazeena amanu bil laahi wa'tasimu bihi fasayudkhiluhum firahmatim minhu wa fazliw wa yahdihum ilaihi siratam mustaqeema 4:174-175 ( O mankind, verily a [book of] clear reasoning has come to you from God and We have lighted a holy lamp for you [in whose light you can easily] see the truth about everything ; those who believed in Allah and held fast onto this strong support of the Qur'an shall enjoy the protection of God and shall enjoy the beneficence of Allah and shall be guided to the right path by Him).

The 'siraati mustaqeem' or the straight path is a beneficence from God:

Evil forces are always at work trying to lead man away from the right path which is a blessing from God. To be protected from these evil forces's machinations is also a beneficence from God. It is said about the prophet Muhammed himself:

Wa lau la fazlul laahi ilaika wa rahmatuhu lahammatut twa'ifatun minhum ayn yuzalluka 4:113 ( if you did not enjoy God's protection and beneficence then one group of these evil people had decided to lead you astray....).

It is indeed benevolence of God to be safe not only from external influences of evil but to be protected even against the evil thoughts that crop up in your own mind? In the tale of the prophet Joseph, the wife of Aziz said: wam,a oobarrioo nafsi – innan nafsa la ammaratum bis suuyi illa marahima rabbi – inna rabbi ghafoorur rahim 12:53

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( I claim no piety because if emotions are left to themselves then they are inevitably attracted towards evil. Only one who obeys God can avoid such effects [it will be said that such a man enjoys the protection of God]. Because His protection keeps one safe [from evil too]).Also see 4:83.

This does not mean that man should not do anything to ward off evil and only depend on God's protection. To believe this is a concept contrary to the Qur'an. Man can avoid evil, as we have seen, only if he obeys Godly laws. Since the Godly injunctions are now safe in the Qur'an, a man who follows the Qur'an can managed to be protected from evil.

The facilities provided [in following] the shariyah [or the laws of God] are God's kindness:

It is a beneficence to get facility in following the laws of God. For example, the punishment for murder is death but it is said:

Faman ufiya lahu min akhihi shaiyun fat tibaoon – bilmaroofi wa adaoon ilaihi bi ihsaan – zalika takhfifum mir rabbikum wa rahmah 2:178, 24:10 ( but if the murderer gets pardon from the appellant then he can pay compensation and the murderer should pay it nicely – this [facility or ease] is a beneficence from God\*) .

\*Remember this law of ‘diyat’ is only for murder by mistake (second degree murder] and not for willful or deliberate murder.

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But this sort of concession can only be granted only because it is the law of God and not because of someone’s compassion; the duty of the Islamic system is to enforce and implement God’s laws and there should be no compassion or any other emotion that should stand in the way. For example it is said:

Az zaniyatu waz zaani fajlidu kulla wahidum minhuma me’ata jaldatiw wala ta’khuzu kum bihima rafatun fi deenil laahi inn kuntum tu’minoona billahi wal yaumil aakhir 24:2 ( and award a hundred lashes each to the fornicating man and fornicating woman and you should not delay or become soft in implementing God’s laws if you believe in the hereafter and Allah...).

The law of the ‘makafaati amal, or the natural turn of events or the law of ‘reap as you sow’ is God’s benevolence:

Because it is on this law that the whole system of the universe is based and it is a beneficence from God. :

Fa inn kazzabuka faqur rabbakum zu rahmatiw wasih''ah – wala yubarradu baasuhu unil qaumil mujrimeen 6:147 ( O, prophet if they still refute you then tell them that your Lord is very kind and no criminal can escape His punishment).

If bad deeds do not invoke punishment then people will transgress God knows to what extent and it would be impossible for gentle folk to exist:

Wa lau rahimnahum wa kashafna ma bihim min zurril la'lajju fi tughyanihim ya'mahoon 23:75 ( and if We pardon them then they shall transgress in this rebelliousness.).

This law of natural turn of events is not limited to individuals but it also extends to nations:

Wali kulli darajatim mimma amilu – wama rabbuka bi ghafilin amma yaf'aloona -

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Wa rabbukal ghaniyyur rahmah - iy yasha yuzhibkum wa yastakhlif mim baadi kum ma yashao kama ansha'a kum min zurriyati qaumin aakhirteen 6:132-133 ( and there are stages for everyone as per their deeds and your Lord is not unaware of their deeds. And your Lord is self sufficient and benevolent. If He wills He can destroy you and replace you with another nation like He has created you as the successor of some other nation).

The grace period is also 'rehmat' or benevolence:

There is a time frame between a deed and its result and this grace period from God is also a beneficence so that if one wants to reform after doing a prohibited deed he can do so; this is called the grace period:

Wa rabbukal ghafurur rahmatah – la yu’akhizuhum bimakasibu la’ajjala lahumul azaaba bal lahum mau’idul luy yajidu min doonehi mau’ila 18:58 ( and your Lord provides protection and is benevolent. If He wanted to punish for their evil deeds but He has fixed a certain time for that and does not punish immediately after the arrival of which they can find no sanctuary).

If an individual or nation feels that it has taken a wrong step then it must revert to the spot at which it took the wrong step and then take steps towards the right path. To come back from a wrong path is called ‘taab’ and then to move in the right direction is called ‘aslaha’. By doing this man protects himself from the result of his wrong deeds. This is called ‘maghfirat’ or pardon. To keep room for pardon is benevolence from God.

The acceptance of pardon by God is also benevolence:

Qul ya ibadil lazeena asrafu ala anfusihim la taqnatu mir rahmatil laah – innal laaha yaghfiruz zunuba jami’a – innahu huwal ghafurur raheem 39:53

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([O prophet] tell my slaves who have erred not to despair of God’s kindness [because He is very forgiving]. Allah can protect you against the harmful results of your bad deeds [if you truly seek His pardon]).

Provided that the wrong doing is not repeated again:

Wa iza ja’akal lazeena yuminoona bi aayaatina faqul salamun alaikum kataba rabbakum ala nafsahir rahmah – annahu mun amila minkum su’un bi jahalatin summa taaba mim baadehi wa aslaha fa annahu ghafurur raheem 6:54 ( and when the believers come to you [O prophet] say to them you are in safe heaven because your Lord has made it incumbent upon

himself to be kind...if anyone amongst you makes an error by mistake but seeks pardon afterwards, then Allah is very forgiving).

But if after that, the man is rebellious again then he shall indeed taste punishment. That means that a one time pardon can not be pardon for all times:

Asa rabbukum ayn yarhamukum – wa inn attum oodna – wa ja'alna jahannama lil kafeena haseera 17:8 ( perhaps your Lord forgives you; but if you revert to sin after seeking pardon then you shall surely go to hell).

The punishment that is incurred as per the law of the natural turn of events or the 'makafaati amal' is called 'azaab'. This is the opposite of 'rehmat' or kindness. That is, with 'rehmat' the development of humans takes place but in 'azaab' the development is arrested. That is why the Qur'an says:

Yu'azzibu muy yashao wa yarhamu muy yasha – wa ilaihi tuqlaboon 29:21 ( the decision for kindness or 'azaab' to be meted out is made according to God's will or law and everything shall revert to Him).

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At another place 'rehmat' has come opposite annihilation 67:28 because what can be a more severe punishment than destruction and annihilation. The Qur'an has also said that 'rehmat' also means to be protected from danger 36:44. Similarly to be protected from the difficulties or miseries that are incurred in war or battle have also been called 'rehmat' 48:25.

To be spared of 'azaab' or punishment is also 'rehmat' or kindness:

There are some errors of nations which push them into a deep abyss permanently and there is no escape from that fate but there are some errors whose destructive results can however be avoided through pardon. This is called getting 'nijaat' or deliverance. That is, for some nation not to fall into a permanent abyss but there being a chance for it to redeem itself. This too has been called the 'rehmat' or kindness of God 10:85-86. When the nation of Noah was engulfed by 'azaab' in the shape of floods from all sides the prophet Noah said:

La aasimal yauma min amril laahi ila mar rahim 11:43 ( nobody can escape God's wrath today but whoever He wants).

Similarly when a few were saved when their nations were being destroyed by God's 'azaab' it was called 'rehmat' of God 1:66, 11:94, 21:74-75, 7:72, 11:58.

To be protected from the 'azaab' or punishment in the hereafter is also God's 'rehmat' or benevolence:

To be protected in the hereafter from punishment is also 'rehmat' or kindness of God.

Muy yusraf unhu yaumayizin faqad rahimahu – wa zalikal fauzul mubeen 6:16, 40:9, 44:41-42, 76:31, 3:116 ( whoever manages to escape the punishment of the day of judgment [through God's pardon] has verily been visited by God's kindness and this is open success).

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'Jannat' or heaven is 'rehmat' or God's benevolence:

(The dwellers of Airaff' shall say to the dwellers of hell, look, it is those people in heaven who used to swear that God would not be kind to them ; behold, it is them that have been asked to enter heaven and you shall not grieve).



A' ha oola' il lazeena aqamtum la yanaluhumul laahu birahmah – udkhulul jannatah la khaufun alaikum wala antum tahzanoon 7:49 ( this very heaven has been promised to those who have faith and do good deeds 9:21-22). This is the 'fauz mubeen' or big success or achievement:

Fa ammal lazeena amanu wa aamilus swalihati fayudkhiluhum rabbuhum fi'rahmatihi - zalika huwal fauzul mubeen 45:30 .( those who believe and do good deeds will enjoy the benevolence of God and this is indeed a big success or achievement).

'Swaleh' or children who do good deeds:

To get children who are good is a blessing from God. The prophet Abraham due to his old age had despaired of having children but God granted him children despite his old age but when the envoys of God had told his wife about this she had been stunned :

Ata'jabeena min amril laahi rahmatullahi wa barakatuhu alaikum ahlal bayt – innahu hameedum majeed 11:73 ( do you wonder at what God can do? O [Abraham's] family may the kindness of the Lord be on you all; verily God deserves all praise and He is very wonderful).

Similarly at the time of the prophet Yahya's birth it is said:

Zikru rahmati rabbika abduhu zakariyya 19:2 ( mention the beneficence that your Lord granted His slave Zakariah with [that is, the son]).

After this the birth of the prophet Yahya is mentioned.

For matters to be resolved one after the other:

For ease of resolution in human affairs to be created, is also a beneficence of God. About the people of the cave or 'ashabbi kahaf' it is said:

Faoo ilal kahfa yanshur lakum rabbukum mir rahmatihi wa yuhyi lakum min amrikum mirfaqa 18:16 ( seek safety in a cave. Your Lord shall shower His beneficence over you and create a better condition in your affairs).

To beget good companions:

To get good companions in the world and assistants is also kindness of God. About the prophet Aaron it is said:

Wa wahabna lahu mir rahmatina akhahu haaroona nabiyya (19:53 ( and We granted the prophet Moses the companionship of his brother Aaron also as prophet due to Our kindness).

To be included among the group of 'swaliheen' [those who are on the right path] is a very big kindness of God and prophets prayed to be included among this group. The prophet Solomon said while he was passing through the valley of Namal:

Wa adkhilni bi rahmatika fi ibadikas swaliheen 37:19 ( and include me with your 'rehmat' or kindness among the 'swaliheen' slaves of yours).

Authority and grandeur:

True believers are rewarded in this world by position of authority and dominance. When the prophet Joseph was given grandeur it is said:

Wakazalika makkanna li'yusufa fil ardi yattabawwao minha haisu yashao – nusibu bi rahmatina mun tashao wala nuzioo ajral muhsineen 12:56 ( and we granted Yusuf dominance on earth and he enjoyed every right in the kingdom. And whomever We want We grant dominance on earth [as per our laws] and We never waste the reward of those who do good deeds).

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Before we proceed it would be better to see how this benevolence is begotten:

Wa adal laahul lazeena amanu minkum wa aamilus swalihaat ....wa'aqeemus salaata wa aatus zakaata wa atioor rasula la allakum turhamoon 24:55-56 ( and those among you who have faith [in God] and do good deeds are promised by Allah that they shall be granted dominance [government] on this earth as the people before them were granted ; He shall induce them with strength and turn their fear into peace provided they stay steadfastly obedient to Him and worship Him; if anyone considers anybody else as the god he shall be sinning; so establish the system of prayer, and 'zakaat' and obey the prophet[Muhammed] too so that God may be kind to you).

The above stipulation makes it clear among other things that to deserve dominance on earth the following are essential: 1) Faith 2) Good deeds 3) obedience to God only 4) not to consider anyone else as the Lord 5) establishment of prayers 6) to give in the way of God or 'eeta'i zakaat' and 7) obedience to the prophet.

For differences to be removed:

This dominance that is granted by God in return for the said deeds lasts till the nation adheres to faith and does good deeds and the foremost condition is not to indulge in sectarianism or party politics.

For the nation to stay united is also a blessing of God:

Walausha'a rabbuka laja'alan naasa ummataw wahidataw wala yazaluna mukhlhtalifeen – illa mar rahima rabbuk 11:118-119 ( if your Lord so wanted He could have turned the entire mankind into one nation ,but He chose not to do so [because He wanted mankind to knit into one unit by itself or on its own without any coercion or compulsion] and people will continue to differ excepting those who are led on the right path by God's kindness).

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That means the nation, which enjoys the blessing of God avoids differences and is well knit as a united nation. And indeed the Qur'an has arrived to remove all differences:

Wama anzalnal kitaaba illa litubayyina lahumul lazikh talaufeehi hudaw wa rahmatal li qaumiy yuminun 16:64 ( and We have revealed this book to remove differences between them and this book is a blessing for those who have faith).

To have difference after the arrival of this book is act of polytheism:

Wala takunu minal mushrikeen – minal lazeena farraqu deenahum wa kaanu shiya’a – kullu hazbim bima ladaihim farihoon 30:31-32 ( and do not be polytheist after accepting the faith, that is, among those who created differences in the deen and thus became a sect themselves ; and in this way every sect thinks that his sect is on the right path).

Belief in ‘Oneness’ is aimed at creating homogeneity of thought and co-ordination. One. God, one prophet, one book; one right path, a nation that is proceeding on this one path; so why there be any sectarianism? The unity in thought and deed is a blessing of God. The believers are wont to:

Muhammedur rasulul laah – wal lazeena ma a’hu ashiddaoo alal kuffari ruhamaoobainahum...48:29 ( ...Muhammed, the prophet of God and those that are with him, tend to be kind to each other and treat each other with love and affection but they are iron handed when they are faced with the disbelievers [in battle]).

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A strong defense is a blessing of God [the were-with-all of strong defense]:

To have the means to be protected against the evil designs of the enemy is a blessing from God. The wall that was constructed by King Zulqarnain was [a strong defense for Yajooj and Majooj against the marauders and it was] a blessing from God:

Famas tatatoo ayn yazharuhu wamas tataoo lahu nuqba – qaala haaza rahmatum mir rabbi.... 18:97-98 ( so the marauders could neither climb over the wall, nor could they dig a hole into it ; Zulqarnain said that this wall is a blessing from my God...).

The hearts of the believers should be kind [when needed] and they must also possess the strength to counter the enemy. Against this the Christians believe only in pardon but not in force:

Wa jalna fi qulubil lazeenat tabaoohu raafataw wa rahmah – wa rahbaniyyata nibtaduooaha ma katabnaha alaihim 57:27 ( ..and We created softness and love in the hearts of those who followed Christ but they became monastic and too soft on their own[that is, We did not ask them to]).

That is, they possessed only one element, that of kindness, therefore their ‘deen’ was not complete. As such, when they were defenseless they became monastic or hermits and when they gained power they became singularly worldly [without compassion] and could not therefore strike a balance between hardness and softness and thus became atheist. This is the condition presently of Europe today.

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It is akin to disbelief to despair of God’s kindness or ‘rehmat’:

The above mentioned are the ways that one can be deserving of authority and dominance. But even if due to bad deeds this authority and dominance is taken away, as it indeed is, even then one should not despair of God’s kindness because the door to God’s forgiveness is always open. To despair of God’s kindness is akin to disbelief or ‘kufr’:

Wal lazeena kafaru bihi aayaatil laahi wa liqaayihi oola’ika ya’isu mir rahmati wa oolaika lahum azaaboon aleem 29:23 ( and those who deny the result oriented-ness of God’s laws are in fact denying My kindness because they have despaired of it and they shall meet painful ‘azaab’ or punishment).

This is waywardness. The prophet Abraham had said:

Wa muy yaqnut mir rahmatihi rabbihi illaz zwallun 5:56 ( and who else but the wayward people can despair of the Lord's kindness). That is why God says about His slaves:

Qul ya ibadil lazeena asrafu ala anfusihim la'taqnatu mir rahmatil laah – innal laaha yaghfiruz zunuba jamee'a – innahu huwal ghafurur raheem 39:53 ( say, O God's slaves who have been oppressive to themselves [by being rebellious to God's laws] do not despair of God's benevolence and kindness; Allah will provide you the means to protect you from the results of your bad deeds).

It is the same God who makes it rain when everyone has despaired of a rainfall [especially in a draught]:

Wa huwal lazi yunazzilul ghaisa mim baadi ma qanatu wa yanshuru rahmatahu wa huwa waliyyul hameed 42:28 ( Allah makes it rain even after all hope is lost, and He spreads His benevolence and He is the deliverer for All and worthy of all praise).

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Allah's kindness knows no limit:

His kindness can never expire. It is man's own limitation that he considers it will come to an end sometime:

Qul lau antum tamlikoona khaza'ina rahmatihi wa kaanal insaanu qatura 17:100 ( say that if you were in-charge of my Lord's treasure of kindness then out of fear of it coming to an end you would have withheld it; verily man is very stingy and cannot gauge the kindness of God).

His kindness envelops everything:

Rabbana waseta kulla shaiyir rahmataw wa ilma 40:7 ( O Lord, verily your kindness is enveloping everything). Therefore when His law wants to be kind to someone nobody can prevent it from doing so:

Qaul mun zal lazi ya'simukum minal laahi inn arada bikum su'un au arada bikum rahmatah... - 33:17, 35:2, 39:38 ( say, who can prevent the destruction that is meted out by Him and who can stop Him from being kind to you [that is, no, none]).

The conditions for the right to his benevolence and kindness:

But there are conditions to invoke His kindness. His kindness can be invoked when those conditions are met. When the prophet Moses prayed to God to extend His kindness for ever for his nation he was told that with the advent of the Qur'an it shall become conditional to following the Qur'an:

Wa rahmati waseta kulla shaiyi – fasa'aktubuha lil lazeena yattaquna wa yu tunaz zakaata wal lazeena hum bi aayaatina yu'minoon - ....aamanu bihi wa azzaruhu wa nasaruhu wat tabaoo nural lazi unzila ma'ahu –ola'ikah humul muflihoon 7:156-157

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( and My 'rehmat' or kindness envelops everything and I shall ordain My Kindness for those who give their wealth in the way of Allah, and adopt God consciousness and follow My laws and have faith in them that is they shall follow that unlettered prophet (Muhammed) whose advent has been predicted in the Torah and the Injeel [bible]; he shall enjoin them to do good and prevent them from bad deeds, and shall declare the pure as permitted or 'halaal' and declare the impure as not permitted or 'haraam' and remove the burden [of superstition] from their backs; thus those who have faith in him, and assist him and



strengthen him, and follow the light [of guidance] that shall be revealed to him, will indeed enjoy success).

And the practical proof of following God and the prophet is that the believers assist each other 9:71 and live their lives as per the injunctions revealed in the Qur'an and thus enjoy God's kindness in this world and in the hereafter too. And these people are ready to sacrifice, if need be, their most prized possession for the love of God and the prophet. To migrate in God's way is a manifestation of this and these are the people who deserve the kindness of God:

Innal lazeena aamanu wal lazeena haajaru wa jaahadu fis abeelil laah – oola'ika yarjoona rahmatil laah – wal laahu ghafoorur raheem –2:218 ( verily those who believed and migrate or struggled in the way of God are the ones who can be sure of God's kindness and Allah is certainly very kind and forgiving).

Those who sit idly and wait for His benevolence do so fruitlessly. They cannot compete with those who struggle in the way of God 4:95-96 And all this should not be done as a jack-in-the-box like manner but resolutely and steadfastly because only a rock can brave the waves of the sea not sand which shifts easily. This steadfastness and resoluteness in Qur'anic parlance is called 'sabar' or patience and God's kindness or benevolence is incumbent for the 'sabireen' or those who are patient.

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Wa Ismaila wa idreesa wa zal kifl – kulluhum minas saabireen – wa adkhalnahum fi rahmatina – innahum minas swaliheen 21:65 – 68 ( and Ishmael and Idrees and Zul Kifl were all among the 'sabireen' or the patient ones. We have made them enter our benevolence. They were among the 'swaliheen' or the ones who do good).

This is the particularity which has been mentioned clearly by the Qur'an:

Wala nablu waannakum bi shaiyim minal khauf ...wa oola'ika humul muhtadoon 2:155-157 ( verily we shall test you with hunger, fear, and the loss of souls and fruits and thus grant you an opportunity to develop your personality [if you are patient and persevere thinking that such is God's Will]. So let the persevering ones have glad tidings of good results because when such people are faced with any misery they spontaneously call out that we have devoted ourselves for the completion of God's program therefore every step we take will be towards His path; these are the people who deserve congratulation and are deserving of God's kindness and they are progressing on the right path).

The return of lost greatness is a blessing:

When people's attitude is such as described above, then God's kindness or 'rehmat' itself is in search of such men to reward them! Lost treasures and grandeur is regained. In the tale of the prophet Moses when the orphans remembered about the hidden treasure then it is called this recall was a kindness from God:

Farada rabbuka ay yablaghu ashaddu huma wa yastakhrija kanzahuma – rahmatam mir rabbika....18:82 ( and it was God's kindness when the orphans recalled after they had become adults about digging out the hidden treasure ).

And the prophet Ayub's [patience was rewarded by uniting him with his alienated household and more:

Fastajabna lahu fakashafna ma bihi mun zurriw wa aatainahu ahlahu wa mislahum ma'ahum rahmatam min indina wa zikra lil aabideen 21:84

(and We accepted his prayer and removed the illness from him and returned his family and others like them and this was a benevolence from Us and a reminder for the [steadfastly] pious).

Faith and piety beget double the share of reward and a lighted pathway is manifested before one which if traversed can beget the leadership of the world:

Ya ayyuhal lazeena amanut taqul laaha wa aminu bi rasulihi yu'tikum kiflaini mir rahmatih wa yaj'al lakum nuran tamshoona bihi wa yaghfir lakum – wal laahu ghafoorur raheem 57:28 ( O ye Believers observe the laws of God and have faith in His prophet and Allah shall double your return and endow you with a light with which you can gain all emancipation and you shall be forgiven [for any sins that you may have committed] Allah is most kind and forgiving).

The strange reaction of man:

But man is a strange creature. When Allah endows him with His benevolence then he starts transgressing and thinks that whatever he has received is due to his own efforts [and not due to God's benevolence]. But when he is deprived of the benevolence then he starts to despair as if he has no quarter left for mercy:

Wa inna azaqnahu rahmatin minna mim baadi zarra'a massathu la yaqulu lanna haaza li....41:50 ( if We grant man, after the misery he had faced, Our benevolence then he says 'I deserved it' ....).

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Wa inna aza azaqnal insaana inna rahmatan fariha biha – wa inn tusibhum sayyiah – aydihim fa innal insaana kafur 42:48 ( when We endow man with Our benevolence he becomes too

happy, but when he faces any hardship as a return for his own deeds then he begins to disbelieve or indulge in 'kufr'). Also see 30:33, 30:36, 10:31.

Where as when the benevolence of God in the shape of abundance of everything was begotten they should have been utilized as per the laws of God [this is what being thankful to God means].

The prayer for God's kindness:

And when man is shorn of this benevolence due to his own wrong doing, then one should follow God's laws all the more stringently so that the destructive results of the wrong doing are mitigated and the lost benevolence is begotten again. This benevolence is so important that even the exalted prophets have prayed God to beget them 7:151, 27:19. And even those people whom the people revere as gods: Oolaikal lazeena yadoona yabtaghoona ila raabihimul waseelatah ayyuhum aqrabu wa yarjuna rahmatuhu wa yakhfuna azabahu - .....17:57 ( the people they revere themselves try to do good deeds so that they can be close to God; they also keep fearing God [lest they do something not to His liking] and hope for God's kindness].

The same prayer was taught to the Believers through the prophet Muhammed:

Wa qul rabbih fir warhum wa anta khairur raahimeen 33:118 ( and say O God shower your blessings on me and give the means of protection because you grant the best of kindness).

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The prayers seeking God's kindness or benevolence is repeated at several spots such in the last 'aayat' of surah Baqar and in the beginning of surah Aali Imran 3:7. And 39:9, 23:19 too. Such are the traits of God's favored slaves who is Benificent and whose prophet Muhammed is kindness for all people. Therefore the party which follows this prophet shall

also be a boon to mankind i.e one which is conducive to the development of everyone's personality. Such a group shall reflect the kindness and beneficence of God with all the force it can muster.

A point must be noted here. Christianity says that God is Mercy. The Qur'an tells us that God is very kind too. But there is a basic difference between the two. The Christians believe that every child is born with the signs of his first parents [Adam and Eve] and no amount of his good deeds can remove the sins from him. They can only be removed by the kindness of God, the practical way of begetting which is by believing in the atonement of Jesus Christ.

The Qur'an refutes this concept. It says that a child is born with a clean slate and it is born with the freedom of adopting the way he wants. He shall meet the results that accrue due to the path he chooses i.e. good results if he chooses the right way and bad results if he chooses the wrong way.

But if he errs by mistake then God's law of natural turn of events has room for pardon and thus he may not have to face the results of his wrong deeds. The provision of this room for pardon is called God's kindness or mercy. An example is that if anyone puts his hand into the fire then the hands will surely get burnt; at the same time God has created medicine which can cure the burn. The creation of this healing medicine is called God's 'reham' or kindness.

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I n a a m:

The word 'inaam' has been derived from the root 'na'mun' which means for something or some sight which provides solace. 'Taneematun' is a plant which has very delicate and green leaves and stem. "Nu'aami" means southerly wind which is very refreshing. "And 'nu'amah' means a high star. These meanings show that for man's social life to be high, refreshing, soft, comfortable etc is a blessing. And God has the capacity to endow man with these blessings.

The way of the exalted [people who are blessed by God or the 'mun'im ilaih':

The Qur'an has taught us that the highest or biggest thing one can ask for is the 'siraati mustaqeem'. Or the right path:

Ihadinassiraatim mustaqeem 1:5 ( [O Allah] show us the balanced path).

The 'siraati mustaqeem' is the way that leads man to his real destiny. But since this 'siraati mustaqeem' is something which cannot be seen or felt it was highlighted by saying that it is the way of the exalted men who were blessed by God:

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Siraatil lazeena an umta alaihim 1:6 ( that is, the way of those who were blessed by you).

And these exalted men were identified by saying that they are the prophets, the 'siddiqeen' or the truthful, the 'shuhada'a' or the martyrs and the 'swaliheen' or those who do good always:

Wa muy yuti Allaha war rasula fa oolaika ma'al lazeena an'amal laahu alaihim minan nabiyyina wus siddiqeena wush shuda'ee wus swaliheen – wa husna oolaika rafeeqa 4:69 ( and whoever obeys God and the prophet shall be with these people that God has blessed i.e. the prophets, the truthful, the martyrs, and the 'swaliheen' and they are indeed very good company).

But even so 'ne'mat' and reward or 'ataab' or punishment have been clearly identified at several places so that no mistake can be made about them.

The path to guidance:

The foremost blessing that the Qur'an mentions is the 'siraati mustaqeem' or the right path as mentioned above 1:4-5. In other words the guidance from Allah is a blessing from God 49:7-8. And as against this waywardness or 'dalalat or zalalat' is His 'ataab' or disfavor. This 'ataab' is not the way of those who have been blessed by God:

Ghairal maghzoobi ilaihim walad dwalleen 1:7 ( siraati mustaqeem is not the way of those who are not favored by you and who went astray).

The blessings in the world and in the hereafter:

Islam is a religion that covers both this world and the hereafter. It neither favors the materialism of the west nor the hermitage or monasticism of the East. But it leads towards a life, which affects both the world of here and the hereafter therefore God's

blessing also encompasses both worlds.

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The blessings of the hereafter or of the 'deen':

The advent of the prophet towards any nation is a blessing of God:

Wa iz qaala musa li qaumihi ya qaumiz kuru nematil laahi alaikum iz ja'ala feekum ambia'a....5:20 ( when Musa said to his nation: recall the blessing of God which He has given you and He created prophets among you).

The 'muslims' too were told that the Kaaba has been fixed so that the blessing can be completed for you so that you adopt the guided way 2:150-151. Similarly, to find the 'shariat' or the right way to do things in life is a blessing of God. As such it is said about the problems of divorce:

Waz kuru nematil laahi alaikum wama anzala alaikum minal kitaabi wal hikmati ya'izukum bihi 2:231 ( and recall the blessing of God which he endowed you with or the book of wisdom that he has revealed to you ; He guides you or advises you through it).

Prophet-hood is a blessing too:

After mentioning several prophets it is said:

Oolaikal lazeena an'amal laahu alaihim minan nabiyyina min zuriyatihi aadama 19:58 ( these prophets are the descendants of Adam and God has blessed them [with prophet hood]).

It is said that the 'siraati mustaqeem' , forgiveness, and victory has been completely bestowed on the prophet Muhammed:

Inna fatahna laka futhum mubeena – li yaghfira lakal laahu ma taqaddama min zambika wama ta-akhhara wa utimma nematuhu laik...48:2-1 ( verily We have bestowed open victory to you so that you can be protected from all accusations [which were leveled against you before the victory of Makkah]).



And so that He may complete His blessings on you.

At another place the prophet has been reminded about his orphan childhood and reminded that he was given safe sanctuary. When he was in search of the truth he was given the light of enlightenment and never kept him dependant on anyone for his needs. These were God's blessings to him which have been asked to be mentioned:

Alam yajidka yateeman fa aawa – wawajadaka zal lan fahada – wawajadaka aa'ilan fa aghna - ...wa amma bi ne'matihi rabbika fahaddis 92:6, 7, 8, 11 ( did not Allah give you sanctuary when you were an orphan [child] and when you were looking for the truth He showed you the [right] way ....and you were poor and He made you a man of means ; therefore recount all the blessings pf your Lord).

The completion of the 'deeni' Islam through him was termed a blessing:

Al yauma akmaltu lakum deenakum wa atmamtu alaikum nemati 5:3 (this day We have completed your 'deen', and completed My blessing on you).

The blessings were recounted so that it would help recall the blessings of God on the prophet and by recalling them the nation or 'ummat' would revive the bond for obeying God:

Waz kuru ne'matil laahi alaiku wa misaqutuh alazi wasaqakum bihi iz qultum sami'na wa ata'na....5:7 ( and you must remember God's benevolence and do not forget the covenant that He has made with you).

We now take a look at the worldly blessings:

The superiority over the nations of the world:

The superiority over all nations is indeed a blessing. The Children of Israel are repeatedly reminded of this:

Ya bani Israelaz kuru ne'mati yal lati an'amtu alaikum wa anni faddaltukum alal aalimeen  
2:47

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(O Children of Israel! Recall the dominance that We granted you over all the other nations).

To be delivered from the oppression of the pharaoh, for the clouds to provide shelter in the desert, for sustenance to be increased, the grant of heavenly food in the shape of 'mann o salwa' were all blessings of God for the Children of Israel 2:57 . The economic means, houses, animals through whom many of man's needs are fulfilled, strong forces [the capacity and capability to build them], the accoutrements of daily life, armor for protection in the battlefield are all blessings from God.

Wal laahu ja'ala lakum mim buyutikum sakana...kazalika yutimmu ne'matuhu alaikum la'allakum tuslimoon – fa inn tawallau fa innama alaika balaaghul mubeen – yarifuna nematil laahi summa yunkurunnaha waksur humul kafiroom 16:80-83 ( and Allah granted you houses to live in and gave you animals whose skins you use for making tents and when you shift these tents they can easily be removed and He gave you sheep and camels whose wool you use for making clothes and many other things which are beneficial for you for a time. God granted you cover of the clouds and made sanctuaries in the mountains and gave you dresses which protect you from the heat and armor which protects you in the battlefield ; thus He showers His blessings on you so that you obey Him. However, if these people avoid Us despite these blessings, then you [O prophet] are not responsible because you are only supposed to take My message to them; these people know that the benevolence is from God, yet they are unthankful to God).

Similarly land, canals, fountains and streams, rain that helps produce crops and fruit, the animals that we use for carrying our loads, the boats that sail on the seas etc are all blessings of God 31:31 and all this has been made available to man so that he can be thankful to God for them 43:10-13.

Along with the accoutrements of life the purity or piety in social life also goes towards completion of the benevolence of God:

Yuridu li yu'tah hira kum li yutimma ne'matuhu alaikum 5:6

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(And Allah wants to keep you unsoiled and pure and thus to complete His blessing on you).

This includes corporeal cleanliness along with the purity of thought.

Power or government is a blessing from God:

So far we have talked about the blessings in individual life. We now come to collective life. The basic rule is that any nation which enjoys dominance over other nations of the world shall rule the world 2:47. So with the other blessings given to the Children of Israel they were also reminded that many prophets were born among them, and they were also given the kingdom, and they were given that which was not given to any other nation:

Wa iz qaala musa li qaumihi ya qaumihiz kuru ne'matil laahi alaikum iz ja'ala feekum ambia'a wa ja'alakum muluka – wa aatakum ma lam yu'ti ahada minal aalimeen 5:30 ( and when Moses called out to his nation to recall God's benevolence when he had raised many prophets from amongst them and gave you kingdom and gave you the things that He had not given to any other nation in the world).

Power is a blessing of God:

As such, dominance on earth, power and authority are all blessings or benevolence of God:

Wazkuru iz ja'alkum khulafa'a mim baadi qaumi nu'haw wa zadakum fil khalqi bustatah fazkuru aala Allahi la'allakum tuflihoon 7:69 ( and recall that God made you the successors to the nation of Noah and gave you much strength and power therefore recall those blessings of God [and be thankful to Him] so that you may succeed).

Similarly beautiful palaces, and strong forts are also rewards from God 7:74.

Majority is a blessing:

For one's people to be in majority is a blessing.

Wazukuru iz kuntum qaleelan fakassara kum – wanzuru kaifa kaanaa aaqibatul mufsideen 7:86

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[recall the time when you were few in number. And Allah granted you majority and behold what fate the objectors met).

Victory and success is a blessing:

Victory in the battlefield and success are also blessing from God 3:173. To be protected from the attacking enemies is also a blessing.

Overpowering the enemy is a blessing:

Ya ayyuhal lazeena amanuz kuru ne'matil laahi alaikum iz hamma qaumun ayn yabsitu ilaikum aidihim fakaffa aidiyahum ankum wat taqul laah – wa alal laahi fal yatawakkalil muminoon 5:11 ( O believers! Remember the benevolence of God when your enemy wanted to overpower you but Allah foiled their designs. So observe the laws of God and believers always trust and depend on God).

To be liberated from slavery is also a blessing:

During the initial years the muslims were oft surrounded by enemies; but they were safely taken out of these situations and this deliverance is called by God a blessing 33:9. Similarly we see that the deliverance from the oppression of the pharaoh by the Children of Israel and for them to be delivered from slavery has been called a blessing:

Wa iz qaala musa liqaumihiz kuru ne'matal laahi alaakum izanjakum min aali fir'ouna yasumunakum su'al azaab 14:6 ( and when Moses told his nation to recall the blessings of God when He delivered you from the slavery of the pharaoh who used to oppress you).

For fresh blood to run in the nation's veins [i.e. for it to be invigorated] is a blessing:

For any nation to be reinvigorated and to 'come alive' is a blessing of God 2:242. But still we have not mentioned all the blessings of God.

The unity of the 'millat' or nation is a blessing of God:

Wa tasimu bi hablil laahi jameeaw wala tafarraqu .....kzalika yubayyinul laahu lakum aayaatehi la'allakum tahtadoon 3:102 ( O muslims, hold on to this book of God and do not be fissiparous; recall the benevolence of God when you were arraigned against each other but He made you amicable and brotherly to each other ; and He thus saved you from falling into the hell that you had already reached the edges of ; Allah makes his laws clear to you so that you are on the right path of guidance).

That means not to be fissiparous and unite is a blessing of God that had become the dividing line between believers and the non-believers during that period.

For the forces of the universe to be mastered by man is a blessing:

Alam tarau annal laaha sakh-khara lakum ma fis samawati wama fil ardi wasbagh alaikum ne'matuhu zaahirataw wa baatinah 31:20 ( do you not see that Allah has subjugated to you whatever there is on earth and in the sky; and thus completed His blessings to you whether open or hidden).

To obey God even after being the recipient of His blessings:

All this was subjugated to man so that he could bow before God's laws:

Kzalika yutimmu ne'matuhu alaikum la'allakum tuslimoon 16:81 (and Allah arranges His blessings so that you obey Him 16:81).

This is guidance indeed 2:15 which was given to us through the prophet Muhammed 2:51 and this is Islam which is a complete 'deen' or way of life and by accepting it we become heir to above-said blessings of God.

Al yauma akmalu lakum deenakum wa atmumtu alaikum ne'mati wa razeetu lakumul islama deena 5:3( I have completed the deen for you this day and completed my blessings for you and have selected the deen of Islam for you).

How are the blessings increased:

The principle has been framed that whoever is grateful for the blessings gets more of the same and whoever is unthankful has these blessings taken away from him).

To be thankful has been described in detail under the heading 'shukr'. Here it has only been mentioned briefly. That is 'shukr' or being thankful for these blessings means to utilize these blessings rightly and not to waste them. For example, when the muslims were granted authority and country it was said that:

Aqamus salatah wa aatuz zakatah wa amaru bil maaroofi wa nahau unil munkar 22:41 ( they shall establish the system of salaah , give from their wealth in the way of God, and do good and stop people from evil).

Until the muslims did this their power and authority was on the rise but when they began to be unthankful and wasted God's blessings then gradually the blessing [in the form of kingdom and authority] was taken away from them and they were engulfed in the 'azaab' or punishment of ignominy and defeat.

The Children of Israel was also cautioned that if they were thankful of God's blessings then the blessings would increase but if not then the blessings would be lost to them:

Wa iz ta azzana rabbukum la inn shakartum la areedannakum wa la inn kafartum inna azaabi la shadeed 14:7

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( and when your Lord made it clear to you that if you are thankful then He shall increase the blessings but if you do otherwise then My punishment is very strong).

To bow before the non-godly is being unthankful to God or denying His benevolence:

To be thankful of the blessings of God is to believe in the Oneness of God and to refuse to believe the ungodly or other than God and to subjugate oneself before any other being. To accept any other law is to be unthankful to God:

Wa lahu ja'ala lakum min anfusikum azwaja.....rizqam minas samawati wal ardi shaiyaw wala yas-tatioon 16:72-73 ( and Allah has created your mate from amongst you and made your wives bear children and grandchildren and gave you good things to eat. So do these people believe in the false gods or 'baatil' or falsehood land thus deny the benevolence of God and bow to other than God who can not provide them with sustenance from any where in the sky or earth).

Because by obeying God one gets all the blessings of God . To attribute them towards the non Godly is denial or polytheism 16:53-55. This fact has been underlined by presenting an example:

Wa zarabal laahu masalan qaryatan kaanat aaminatam mutma innah tat-teha rizquha ragadam min kulli makaan....in-kuntum iyyahu ta'budoon 16:112-114



( Allah gives the example of a habitation the people of which lived in peace and had abundance of food but they were unthankful of the Lord therefore they were visited by the 'azaab' or punishments of fear and hunger this was all due to [the results of] their own bad deeds. A prophet who was from among them came to them with the message of God but he too was refuted by them and then they were caught in the ultimate 'azaab' or punishment; they were oppressive; therefore partake of the permitted and pure things and if you are truly obedient to God then be thankful to Him).

The unthankful-ness of the bounties of God by the leaders:

Obviously it would first have been the leaders or elite of the nation which were unthankful of God's blessings and going by their example the rest of the nation had become thankless too:

Alam tara ilal lazeenma baddalu ne'matil laahi kufraw wa ahallu qaumahum daarul bawar – jahannam – yaslounaha – wa bey'sal qarar 14:28-29 ( have you not seen the fate of those who were unthankful to God and thus lead their nation towards destruction and into hell which is very bad place to reside).

A nation, which follows the ancestors blindly [without thinking], or pursues myths meets destruction but the people who use their intelligence, and are thankful to the Lord are saved by the law of God from destruction and annihilation. The thankful slaves among the nation of Lot were saved from the destruction that was meted out to the nation at large :

Inna arsalna ilaihim haasiban illa aala luut – najjainahum bi saher – ne'matam min indina – kazalika najzi mun shakar 54:34-35 ( we rained stones on them excepting on those who were Lot's followers ; this is how We reward those who are thankful for God's bounties).

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That is why it has been enjoined to ask God for the capacity to be thankful 46:15 .

Man's strange behavior:

As mentioned earlier, man is a strange creature. He refutes the laws of God or turns away from them when God grants him benevolence and when the blessing is taken away from him then he becomes despairing:

Wa iza un'amna alal insaani aaraza wa na bi janibiho – wa iza massahush sharru kana yu'sa 17:83 ( and When We reward man he turns away from Us [becomes self important] and when he is visited by misery or deprivation then he becomes despairing).

But if man reverts to God in this hopelessness then due to his seeking pardon and abstaining from going the wrong way again, blessings are again returned to him but then he again becomes forgetful of God's benevolence and starts attributing the blessing to others [or other factors]:

Khawwalahu ne'matam minhu nasiya ma kaana yadoo ilaihi min qablu wa ja'ala lil laahi andadaw...39:8 ( and when man is in misery then he starts calling to Him for help and when He grants his wish then he forgets God and starts attributing partners to God).

Ego:

When he transgresses further then he is bothered by his ego and he starts believing that everything has accrued to him by dint of his intellect and his labor and he starts disregarding God and His laws as having to do anything with it:

Fa iza massal insaana zurrun da'aana – summa iza khawwalnahu ne'matam minna – qaala innama ooteetuhu ala ilm – bal hiya fitnatuw wala kinna aksarahum la ya'lamun 39:49

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(man calls out to Us for help when he is in trouble and when We bless him then he thinks that he has gotten the blessing due to his own efforts although thinking this way is annihilation but most people do not understand this).

It must be understood that whatever man begets is due to his own efforts but how much of it depends on his labor and how much on the capabilities that he has received from God is the question. A man may possess a very able mind but the mind is not of his own making. It has been received by him from God without any effort or expense. This mind can be utilized by man to earn more than the man who doesn't possess such an able mind, and thinking this to be the fruit of his own labor he does not consider that anyone else has any share in it. The Qur'an says that the increased earnings of the man are due to the mind that he received from God without any effort or charge therefore the earnings he has received by utilizing this mind must be spent as per the instructions received from God [i.e. to reserve them beyond his own needs for the sustenance of others]. Details of this can be found in my book 'Nizam-e-Raboobiyat [or the system of sustenance]. Man never considers that misery is invoked by his own actions; his foremost effort is to find another person to take the blame for it but if that is not possible then he thinks that God has degraded him for nothing and he was not at fault!

( when man gets good things then he thinks that God has given him those things due to his good deeds but when things take a turn and his economy is constricted, then he starts to cry out that God has insulted him unjustly).

This is not a fact. Nobody gets blessings without good cause and they are not taken away without good cause too. There is an unchanging law of God that is at work here. There is no

change in the good or bad condition of any nation until the nation makes a change within itself [in its thinking]. The external changes take place as a result of the nation's psychological change.

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Unchanging law:

Zalika bi annal laaha lum yaku mughaiyira ne'matan an'amaha ala qaumin hatta yughayyiru ma bi anfusahim – wa annal laaha sami'oon aleem 8:53 ( God never deprives a nation of the blessing it enjoys until the nation changes its [right] psychological make up; Allah is all aware and knowing).

The nation which changes God's benevolence by changing its own thinking[and thus its actions] is engulfed in misery:

Sal bani Israeela kum aataina hum min aayatim bayyinah – wa muy yubaddil ne'matil laahi mim baadi ma ja'athu fa innal laaha shadeedul iqaab 2:211 ( ask the Children of Israel about the many clear reasoning [proofs] We had given them; but whoever changes God's blessing [into misery with his own actions] will find that Allah is a very strict in meting out punishment).

Therefore in view of the importance of being thankful it has been enjoined to be thankful to God. The Children of Israel were repeatedly asked to keep the blessings of God before them and be thankful for them :

Yabani Israeelaz kuru ne'mati yal lati an umtu ilaikum 2:40, 2:123 ( O Children of Israeel ! Recall the blessings that We made unto you [for being thankful for them]).

Then the entire mankind was said to be aware of the blessings of God and not to forget them:

Ya ayyuhan naasuz kuru ne'matil laahi ilaikum 35:3 ( O mankind! Remember the blessings of Allah that He has endowed you with).

Even the prophet Muhammed was enjoined to be thankful of God's benevolence:

Wa amma bi ne'matihi rabbika fahaddis 93:11 ( and recall the benevolence of your Lord).

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This was said because on the day of judgment it will be asked as to how every blessing of God was utilized by man:

Summa la tas'alunna yau maizin anin naeem 102:8 ( and that you shall be questioned about the blessings) as to how you utilized them.

Review:

The foregoing makes it clear that it is indeed a blessing to be guided on the right path. And that is why prophet-hood, and the book of wisdom [the Qur'an] is all a reward, and all successes are begotten by a nation which pursues this [right] course. As against this ignominy and deprivation overwhelm a nation as a punishment for not observing the laws

of God or for being thankless. By utilizing the blessings of God in the ways that we have been asked to by God shall result in increasing these blessings. But if they are utilized for selfish or prohibited purposes then they are withdrawn by God [according to His law]. Since God's day amounts to thousands of our years the blessings are taken from us gradually and man deceives himself that he is not being punished for his wrong ways. He even ridicules the thought of the natural turn of events or the 'makafaati amal', until he stands deprived of the blessings and then there is only a dark night ahead.

The Qur'an has mentioned the law according to which the blessings are taken away and it encompasses many a lesson and advice for thinking men.

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zalika bi annal laaha lum yaku mughayyiran ne'matan un amahama ala qaumin hatta yughaiyyiru ma bi anfusihim 8:53 ( it is His unchanging law that He never takes His blessings away from a nation unless they themselves change [their psychology and thus their conduct] and become undeserving of those blessings).

This is a great law about the rise and fall of nations. The law shall be explained at another point but here a brief description is given. At first it has been made clear that God is Absolute in authority and fa aalum lima yashao { does what He wants}. But His conditions are not like that of our kings who are despotic in their authority. There are laws governing His Will and the universe is being run according to them. Human affairs are also run according to His laws. Secondly His benevolence or anger is not something external that is incurred whimsically but these are the results that accrue due to man's own behavior. This point is very important and can be well explained through an example. For instance water is liquid. It flows towards the slope and attains the shape of its container but the same water when it absorbs chill turns to ice and is not in the shape of water anymore and does not have the properties of water. It is the same water which has changed properties due to an internal change. It is no more liquid but solid and has attained different properties. Now if

water wants its old properties back then it will have to undergo change i.e. it will have to be warmed by heat turn into gas and then condense into liquid and then its old properties of water will come back. There is another thing. When water is heated it will turn to gaseous form and the law governing gases will govern it. Instead of flowing towards the slope like water it will rise up into the air. It shall become lighter than air. Now if it wants to regain its properties of water then it will have to undergo change and the old characteristics will return.

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Every muslim[one who submits his will to God] prays to God as follows:

Ihdinas siratil lazeena an amta ilaihim 1:5-6 ( O God make us tread the right way ; the way of those who you were benevolent to) and awarded with your blessings).

But he does not understand that when he is not like those who were awarded by God then how can he too incur the benevolence of God like they did? Therefore God says that when you create the properties within yourself of those who were rewarded by God then you too shall enjoy similar benevolence. As such we must try to find out how the people who were awarded by God conducted themselves and try to conduct ourselves like them too if we want to be awarded the benevolence of God. We cannot remain like solids and pray to be awarded like water. This is only self deceit. Just like God's laws are unchanging in the case of different states of water they are unchanging too in the case of humans. Falan tajidu li suunnatil laahi tabdeela 35:43 ( God's laws are a fact and reality and unchanging).

Simply praying [and not doing things according to God's laws] will not beget us anything.

A doubt:

It is said that when a muslim prays to God:

Siraatil lazeena unamta ilaihim 1:6 ( the way of those on whom you awarded your blessings).

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And who are those who were rewarded by God? They were 'swaliheen', the 'siidiqueen' the 'shuda'a' and the prophets.

Wa muy yu'ti Allaha war rasula fa oola'ika ma'al lazeena an'amal laahu alihim – minan nabiyyeena wus siddiqueena wush shuda'a wus swaliheen – wa hasanu oola'ika rafeeqa 4:69 ( and those who obey God and the prophet shall be with those that were rewarded by God i.e. the prophets, the truthful, the witnesses, those who did good [or the prophets, the siddiqueen, the shuda'a, the swaliheen] ; and these are very good companions).

Thus a muslim [whoever submits his will to God] can turn ultimately into a prophet of sorts by following a prophet [the way he has shown]; the details will be found in my book 'Meraaj-e-Nabuwwat' ][the zenith of humanity).

Another doubt:

It is said that the west enjoys all that God has called His bounties therefore the nations of the west are the ones that have been rewarded by God although they refuse to believe in the one God and the values He has fixed for the human beings.



On the surface this may be so but there are two branches of God's laws. One branch is the set of laws that are concerned with the physical being or the laws of nature. Any one who masters those laws shall beget the bounties that accrue from them [like the west] and there is no discrimination of a believer or a disbeliever in this i.e, the laws are for the believers or the non-believers as well.

But the second branch is comprised of the laws that concern human life. Any nation that masters the forces of nature but does not utilize those forces as per the Godly injunctions shall have no internal peace despite being affluent neither will the rest of humanity beget any peace from it [as we can see these days]. But if a nation follows the Laws of God then it will be at peace itself and the others too can expect peace and security from it. Such a nation is called the party of Believers.

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Besides the nations of the world shall divide into three groups:

- 1) A nation that will master the forces of nature and employ them as per Godly injunctions and it shall be called the party of believers.
- 2) A nation that will master the forces of nature and expend them for its selfish interests. This nation shall be called the nation of Disbelievers.
- 3) A nation that will fail to master the forces of nature. It will exist like sub-humans or like animals only.

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F a d a l [or 'fazal']:

In Arabic language the word 'fadal' means the opposite of meagreness i. e. for something to be more, not less. But it is also used to signify superiority, rank etc. It is also used to signify reward and favor or to mean more than due or to give something not as a remuneration but without any payment and purely as a favor. Surah Baqarah says:

Wala tansawul fadla bainakum 2:237 ( and do not forget to be favorable among yourselves [to each other]). To give in this way can only be done by the benevolent God 3:174. And the recipient of this benevolence is called 'oolul fadal'. Surah Waaqi'ah says [after 'ifk']:

Wala ya talil oolul fadli minkum wus saa'atah ayn yu tu oolil qurba wal masakeena wal muhajireena fi sabeelil laah 24:22 ( and the people among you who enjoy status and 'fadal' should not swear [in anger or due to some other emotion ] not to give to relatives or the needy or those who struggle in the way of God [that is, to the 'masakeen' and 'muhajireen']).

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Prophet-hood as the 'fadal' or benevolence of God:

The benevolence of God like many other things can be divided into two parts, the worldly and that belonging to 'deen'. We will discuss the part relating to 'deen' first:

Prophet-hood is a benevolence of God and it is received by one according to the Will of God, not due to any effort on man's part. The Children of Israel used to believe that a non-Jew could not be a prophet! In reply it was said:

Qul innal fadla bi yadil laah – yutihi muy yusha – wal laahu waasi'oon aleem 3:73 ( tell them that 'fadal' is in the hands of Allah; He grants it to whom He wishes; He possesses enormous expanse and He is well aware of who deserves prophet-hood and who doesn't).

At another place it is said:

Wal laahu yakh tassu muy yasha – wal laahul zul fadal lil azeem 2:105 ( God selects whom He Wills for endowing for His 'fadl' or prophet-hood and He possesses great 'fadal'). Also see 17:86-87, 2:90.

The Qur'an is benevolence from God or the 'fadal' from God:

Prophet-hood means the 'wahi' which is now safe in the Qur'an. Thus Qur'an too is 'fadal' from God. And it is a benevolence to mankind:

Ya ayyuhan naasu qad ja'a kum burhanum mir rabbikum wa anzalna ilaikum nuram mubina – fa ammal lazeena amanu bil laahi wa tasamu bihi fasa yudkhilhum minhu wa fadaliw wa yahdihim ilaihi siratam mustaqeema 4:174-175

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(O mankind, you have received the reasoning from God. And We have revealed a clear enlightenment towards you. So anyone who believes in Allah and holds fast to the teachings of the Qur'an shall soon enjoy the benevolence of God and show them the way that leads towards Him; a path that is very straight and is a just path).

Therefore the Qur'an is a great blessing and benevolence of God on receiving which man can be duly proud as possible 10:57-58. Along with the Qur'an the man [prophet Muhammed]

who brought the Qur'an is no less a benevolence for mankind. This too was a favor and blessing of God:

Ya ayyuhan nabiyyu inna arsalnaka sahidaw wa mubashshiraw wa nazeera – wa da'iyā ilal laahi bi iznihi wa sirajaw wa muneera – wa bash shiril mumineena bi annal lahum minal laahi fadlan kaseera 33:45-47 ( O prophet, We have sent you as a witness, a herald of good tidings, and a warn-er of the results of bad deeds who invites people to the laws of God and to impart enlightenment to the Believers because it is a great 'fadal' or benevolence). Also 62:2-9.

The inheritance of the book [the Qur'an] is a great favor or 'fadal':

The nation of believers was heir to the book [the Qur'an] through which the prophet guided believers to God. It is itself a benevolence:

Summa aurasnal kutaabal lazeenas afaina min ibadina - faminhum zalimul li nafsihi – wa minhum muqtasid – wa minhum sabiqum bil khairati bi iznil laah – zalika huwal fadalul kabir 35:32 ( then We gave the book [the Qur'an] as inheritance to those among our slaves whom we selected [for propagating the Message]. Then some were oppressive to themselves, some adopted the middle path and some adopted the laws of God. This is great benevolence).

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The special characteristic of this book is that it holds no command which can not be implemented. It has a simple and easy code of life that can easily be followed and there is no restriction or command which can not be followed easily. To beget such a code of life or 'shari'at' is also the benevolence of God 10:59-60.

An example of the easiness of the code of life or shari'at:

The requirement for the complainant to produce four witnesses to support a claim [accusation] failing which the complainant shall be punished. {Thus a false accusation i.e. without the testimony of four persons can be punished which is destined to eliminate false accusation}. But at the same time it has been said that if a man is accusing his wife and cannot produce witnesses to his wife's wrong doing then he must swear four times that whatever he says is right and if he be falsely accusing the wife then the curse of God may visit him. On the other hands the wife too can swear that what the accusation of the husband is wrong and if she is untruthful then the curse of God may visit her. Thus we see that the 'shari'at' or the code has provided ease all around. :

Wa lau la fadalul laahi alaikum wa rahmatuhu wa annal laaha tawwabun hakeem 24:10

(and if God was not benevolent to you then you would not have gotten this ease of conduct from God and verily God is forgiving and wise).

The guidance is the benevolence from God:

To be guided by the Qur'an and to be able to traverse the right way is a benevolence of God 49:7-8.

The past prophets too said that the guidance from God was a benevolence. The prophet Joseph in his sermon in the prison says:

Wat taba'tu millatah aabayee ibraheema wa ishaqa wa yaqoob – ma kaana lana un nushrika bil laahi min shaiyin – zalika min fadlil laahi alaina wa alan naasi walakinnaa aksaran naasi la yashkurun 12:38

(I follow my forefathers Jacob and Isaac and Abraham. It does not behoove us to worship anyone with God in our worship. This belief is a benevolence but most people do not realize this).

To stave off waywardness is benevolence:

But evil forces always try to mislead people. It is said even about the prophet Muhammed:

Lau la fadalul laahi alaika wa rahmah.....wa kana fadlul laahi alaika azeema 4:113 ( and if you were not enjoying the benevolence of God [if you were not enjoying the protection of God] then there was one group which had decided to mislead you. But now these people are only misleading themselves and they cannot harm you a bit because God has revealed the book [ the Qur'an] to you and taught you things that you were not unaware of and this is great 'fadal' or favor of God upon you).

That is why the believers have been enjoined to worship Allah and not follow devilish desires. This guidance is a great benevolence and acting on it develops the personality 24:21.

The blessing in the hereafter is 'fadal' or benevolence of God:

To get the benevolence in the hereafter is also the 'fadal' of God. At several places the blessings in the hereafter have been called 'fadal'. For example in 44:51-57, 35:34-35, 57:21. This great 'fadal' is conditional to doing good deeds 'amali swaleh':

Wal lazeena wa aamilus swalihaati fi rauzatil jannat – lahum ma yasha oona inda rabbihim zalika huwal fadlul kabir 42:22 ( and those who have faith in God and do good deeds shall enter the gardens of heaven and whatever they want shall be given them by God and this is the great benevolence (or 'fadali kabeer')).

This is the reward that those who lay down their lives in the way of God are given in heaven 3:168-170. And these are the people whose companionship is called the 'Fadal' or benevolence of Allah.

Wa muy yuti Allaha war rasula fa oolaika ma'al lazeena an amal laahu alaihim min nabiyyina wus swadiqeena wush shuda'ee wus swaliheena wa hasanu oola'ika rafeeqa – zalika fadalu minal laahuwa kafa billahi aleema 4:69-70 ( and whoever obeys God and the prophet shall be in the company of those on whom God has showered His benevolence i.e. the prophets, the 'saadiqeen' [or the truthful], the 'swaliheen' [or those who do good] and the 'shuhada' [or those who have struggled in the way of God]. These people are good companions. And this is the 'fadal' or benevolence of God and He is all Knowing).

God's benevolence in worldly matters:

This world in which there is such vast scope for earning one's living and also the great luxuries and comforts that are found here are indeed blessings from God.

Allahul lazi ja'ala lakumul laila li taskinu feehee wan nahara mubsira – innal laaha lazu alan naasi wala kinna aksaran naasi la yashkiroon 40:61 ( God created the day so that you can struggle and the night so that you can rest. God is benevolent to mankind but mostly people are thankless).

The beneficence in life is indeed superior:

By following the 'deen' [way of life as ordained by God] is indeed life giving-not a life of poverty and ignominy but a superior life. And it is God's benevolence.

Ya allujal lazeena aaminu inn taqul laaha yaj'al lakum furqaanaw wa yakfur unkum – wal laahu zul fadlil azeem 8:29 ( O Ye Believers! If you continue to observe God 's laws then He shall make you exalted and remove the inequities from you and give you the means of protection [from evil] and God is most kind).

The resurrection or renaissance of a 'dead' nation is His benevolence:

Alam tara ilal lazeena kharaju min diyarihim wa hum ulufoon hazaral maut – faqaala jumul laahu mu tu – summa ahyahum – innal laaha lazu fadlin alan naasi wala kinna aksaran naasi la tashkaroon 2:243 ( did you not see the people who came out of their homes [for battle] fearing death ; Allah said to them that if you want to live then learn to die [if need be] bravely; [thus when they bravely faced the enemy, ready to die if need be] then God made them 'alive' again or resurrected them but most people do not respect that).

To possess force is a benevolence of God:

The Queen Saba said at seeing the forces that Solomon possessed:

Qaala haaza min fazli rabbi – li yablooni a-ashkaru um akfuru 27:40 (this is the 'fadal' or benevolence from my Lord, and He can see that I am thankful for His blessings not thankless).

At another place it is said that King Solomon possessed several horse [cavalry] brigades and he was fully aware of the rules of war. This too has been called the 'Fadal' or benevolence from God 27:16



Victory and success are benevolence from God:

The prophet David was a master in the art of making armor. This too has been called the 'fadal' of God 34:10-11. To get victory has been called 'fadal' of God 2:172-173.

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Even aside from the battlefield there is no aspect of life in which a tussle or struggle not ongoing . In fact life itself is a struggle. As such victory in the struggle of life is a 'fadal' from God and if it is otherwise it is a devilish thing and to be protected from such defeat is 'fadal' from God 4:83.

By spending in the way of God one gets God's 'fadal':

Devilish feelings create man's selfish interest and thus try to lead him away from the right path. A Qur'anic society demands that whatever is more than your just needs be given to the Qur'anic society to be used for the sustenance of others but man's selfish interest frighten him of deprivation by saying that if you give away all this then what will happen to you? Although what is thought to be giving to others is actually spending for one's own benefit because watering the root of a tree invigorates the branches and the leaves too! The Qur'an has explained this fact thus:

As shaitaanu yueedukumul faqara wa ya'murukum bil fahsha – wal laahu yueedukum maghfiratan minhu wa fadla – wal laahu waasioon aleem – 2:268 ( the devil frightens you with deprivation and instigates you to be miserly ;but Allah promises to protect you and give you more ; and God is expansive and knows all).

To establish peace is 'fadal' of God:

All men want to live in peace and security. But there are some who grab power and disturb the peace of others. Against them another group is made to rise and destroy them; in this way, God establishes [peace through His 'fada'l).

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Wa lau la dafa'ool laahin nasa baazahum bi'baaz – nafasaditul ardu wala kinnal laaha zu fadli alal aafileen 2:251 (and if God would not prevent the chaos crated by one group at the hands of another group then there would be chaos in the entire world. But Allah is benevolent to entire world).

The powerful in the world want to do what they want whimsically and there is no one to holds us accountable for what we do; if this was indeed the case then there would have been chaos in the entire world but this is not so. Here God's law of the natural turn of events is at work according to which the oppressive are ultimately punished. This law is operating without any discrimination whatsoever and this is due to the 'fadal' or beneficence of Allah:

Mun kafara fa'alaihi kafruhu – wa mun amala swalihan fali anfusihim yam'hadoon – li yajzil lazeena amanu wa aamilus swalihaati min fadlin – innahu la yuhibbul kafiireen 30:44-45 (whoever refuses to abide by right and is rebellious shall bear the consequences and whoever will do good deeds will enjoy their wonderful results; God's law of natural turn of events is operative in the universe so that those who do good deeds are compensated for them and those who do bad deeds are punished for them. This a 'fadal' from God and God never likes rebelliousness from right and the truth).

Who receives the 'fadal' or benevolence:

We have seen the different ways in which God grants us His 'fadal'. The question is who receives the 'fadal'? The answer is that anyone who deserves it gets it, and in order to deserve the 'fadal' of God one must keep reviewing whether he is on the right path. If he

finds that somewhere he has taken the wrong path then he should revert, seek the Lord's pardon and then once again adopt the right path.

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Thus a man becomes deserving of His benevolence or 'fadal':

Wa anis taghfiru rabbakum summa tu bu ilaihi yumattiookum, mata'un hasanan ila ajalim musammaw wa yu'ti kulla zi fadlin fadlihi....11:3 (ask your Lord for protection [from the results of your deeds] and revert to Him[His path] then He shall grant you the benefits of life for a time [till your life ] and He grants His 'fadal' to any person who is exalted or who observes His laws).

And by seeking pardon man not only mitigates his past deeds but also gets more than ever before 42:25-26.

God's law of natural turn of events or 'makafaati amal' is a solid reality and every deed compiles its own result. Although the result may take some time to be manifested [just like a seed takes some time before it becomes a tree]. If within this period man reforms and adopts the right path by leaving the wrong path and does good deeds then the results of his past mistakes or wrong doings are mitigated. This is called getting pardoned. That is, the results of his good deeds protect him from the results of his bad deeds [sayyiaat]. This is called 'maghfirat' or forgiveness from God. Therefore this grace period or time period [that is required in results being manifested] is 'fadal' of God. At different places in the Qur'an this has been stressed 27:71, 2:764.

During the battle of Uhud when one group of muslimen [those who have submitted their will to God] made a tactical error [by leaving the post of arrow throwers], and they had to retreat due to it, thereafter they asked for pardon and were forgiven. And thereafter when they regrouped and faced the enemy with resolution then their defeat turned into victory. This too has been termed the 'fadal' of God 3:151. Similarly in the event of 'ifk' or the event

of fabrication, when those who had erred acknowledged their fault and atoned for it then the punishment of destruction was deferred from the nation. This too has been called

‘fadal’ in the Qur’an 24:14.

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More remuneration [recompense] than the labor:

Good deeds get more than the returns they deserve. This too has been called the ‘fadal’ or benevolence of God 24:38, 35:29-30, 4:173, 4:32.

‘Fadal’ meaning economic facilities:

The word ‘fadal’ has been used at several places to mean economic facilities. For example, surah Jumu’a says:

Fa iza quzaitis salaatu fantasheru fil ardi wabtaghu min fadlil laah....62:10 ( thus when you are done with salaah, spread out over the land and search for God’s ‘fadal’).

The prophet Muhammed and the group of Believers also searched for this ‘fadal’:

Yabtughna fadlam minal laahi wa rizwana 59:8 ( they search for God’s pleasure and His fadal).

How does this take place?

The Qur'an has made it clear that wealth and dominance and government and all the bounties of life is begotten by adhering to the 'deen' [way of life] that is Islam. If muslims or the believers give up this way then God will grant this benevolence to some other nation. Surah Ma'idah says:

Ya ayyuhal lazeena amanu muy yurida minkum un deenihi fasaufa ya ti'yallahu bi qaumiyyuhibbuhum wa yuhibbunahu – azillatin alal mumineena a'izzatin alal kafireen – yujahiduna fee sabeelil laahi wala yakhafuna laumatil aa'im – zalika fazlul laahi yu tihi muy yasha – wal laahu waasioon aleem 5:54

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(O Believers! If you turn away from the 'deen' [then turning away shall not hurt the deen a bit] then Allah shall create another nation that is befriended by God and they too are friends of God. They shall be very kind to the believers but very hard against the disbelievers. They shall struggle in the way of God and not be deterred from this struggle by any detraction or blame calling. This staunchness is God's 'fadal' and He can grant it to anyone He wants and Allah is very expansive and all knowing).

Conclusion:

We have seen that the greatest personality is that of God and He is very kind and benevolent. He grants the 'fadal' or benevolence to everyone according to His law.

This shows that a society, which is comprised of individuals with developed personalities shall beget all the favors of God. Therefore in order to determine whether a society is as per God's law or not we shall have to see whether it enjoys the 'fadal' of God and whether it has made the 'fadal' available to mankind at large or not.

A nation which confines this 'fadal' to itself and does not make it available to all mankind has nothing to do with 'deen' and it can be understood that the personality of the individuals of that society has not been developed.

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M U N N:

'Munn' means to give something to somebody without it being any remuneration or without any effort on the part of the recipient. An example is that of air, water, sunlight, land, sustenance that God has given mankind without them being any kind of remuneration or the compensation for any effort on man's part. This is the quality of God and it must be reflected in His slaves too.

But if something is given to somebody and then it is rubbed in all life long then this 'munn' becomes a burden. ['Munn' also means a heavy burden]. At the spots the word'

Munn' means weight, it would signify a shortcoming.

The Qur'an says in respect of the prisoners of war:

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Fa imma mannam baadu wa imma fida'un'a' 47:4 ( either let them go without paying anything in exchange[for free] or let them go after paying some compensation). But do not hold them as prisoners to enslave them.

At another place it is said that if you give anything to someone then do not expect even more in return:

Wala tam noon tastaksir 74:6 ( do not give expecting even more in return).

To mean weight or burden, the word 'mun' is used in surah Baqar thus:

Allazeena yunfiqoon amwalahum fisabeelil laahi summa la yatbioona ma anfaqu mannaw wa la aza – lahum ajruhum inda rabbihim – walakhaufoon alihim wala hum yahzanoon 2:262 ( those who spend in the way of God[that is, give to the needy] and do not make it a burden by mentioning this time and again and thus hurt somebody's self respect by doing so, shall get the return from their Lord and they shall have no fear nor grief).

A little ahead it is said:

Ya ayyuhal lazeena amanu latoobtilu sadaqatikum bil manni wal aza 2:264 ( O believers, do not let what you willfully spend in the way of God [sadaqat] be a burden on the recipient or hurt his feelings).

This shows what 'mun' really means.

Prophet-hood is a favor from God:

Prophet-hood is granted by God without any effort on man's part. When the past prophets were told by their people that they but human like them then how could they be prophets, they replied:

Inanahnu illa basharum mislukum wala kinnal laaha yamannu ala muy yashao min ibadehi....14:11

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[yes] we are human beings just like you but God favors His slaves [with prophet-hood] as per His law or will as He deems fit].

For the nation to which the prophet has been sent is also God's 'munni':

Laqad mannal laahu alal mumineena iz ba'asa feehim rasulam min anfusihim yatlu aalihim aayatehi wa yuzakkihim wa yu'allimuhumul kitaaba wal hikmah – wa in kaanu min qablu lafi dalalim mubeen 3:163 ( Allah obviously did a favor to the believers by sending them a prophet from among themselves who recites the message of God to them and develops their personality and teaches them the book and wisdom through it and earlier these people were clearly wayward).

To get guidance from God is also a favor:

The matter has been made clearer by saying:

Yumannoona ilaika un aslimu – qul la tumunnu alayya islamukum – bal Allahu yamunnu alaikum un hadakum lil eemaani inn kuntum swadiqeen 49:17 ( O prophet! Do these people think they have done you a favor by accepting Islam? Tell them rather it is a favor to you from God that He guided you to accept Islam if you are truthful in your belief).

Because prophet-hood and the propagation of God's message held no self interest of 'trade' for which the shopkeeper must be indebted to the customer!

Wealth and power are favors from God:



Subjugation is an 'azaab' or punishment from God. For any nation to be delivered from this slavery and subjugation and to be endowed with wealth and power is 'munn'. When God wanted to change the misery of the Children of Israel laboring under the yoke of the pharaoh into success and domination, it was said:

Wa nureedu un numannu alal lazeenas tuzifu fil ard....

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wa yaj'allnahumul waariseen – wa numakkina lahum fil ard...28:5-6 ( and we decided to favor the nation that was subjugated and to make them inherit the pharaoh's country and government and to make them dominant on earth).

This is the sort of favor that is granted by God. As against this there is a favor that is granted by the gods worshipped by some men. This is the sort of favor that is done by the butcher who nurtures a goat to fatten it till it grows fat then to butcher it]. As for example when the prophet Moses was told by the pharaoh that he was thankless [because he had been nurtured in the palace and was now telling the pharaoh to mend his ways] then in reply the prophet Moses told him in a few words:

Wa tilka ne'matun tamunnuha alayya un abata Bani Israeel 26:22 ( you are telling me about the favors and in return you have subjugated the Bani Israeelis?).

To be delivered from subjugation is a favor of God:

For the Children of Israel it was a favor to be delivered from the subjugation of the pharaoh:

Walaqad mananna ala musa wa haroon – wa najainahuma wa qaumahuma minal karbil azeem 37:114-115 ( and We did the people of Moses and Aaron a favor by delivering them from this great subjugation).

In fact the favor of God had begun from the time in Moses' childhood when as a child Moses was saved from the clutches of the pharaoh:

Walaqad mananna alaika marratan ukhra – iz au haina ila ummika ma yuha 20:37-38 ( O Moses! We had done you a favor also when We had ordered your mother to do what We had wanted).

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After this is related the event of setting Moses afloat in a basket in the river. Thus in order to save someone from the clutches of an oppressor is also God's favor.

When an oppressive nation is caught up in 'azaab' or punishment and thus the other nation is saved from its clutches then it is a favor to the nation that has been saved from the oppressive nation.

When 'Qa'roon' was made to sink in the ground along with his egotism then the people who used to envy his wealth said:

Lau la un mannal laaha alaina lakhasafa bina – waika annahu la yuflihul kafirun 28:83 ( if Allah had not been favorable to us then we too would have sunk into the ground like this. Remember denying the truth can never beget success).

Now the people knew that simply getting wealth does not mean that one is successful. The right guidance to the right system is the truly successful path.

At first only the poor people had accepted the faith that the prophet Muhammed advocated. Hence in his new system the only exaltation was piety not wealth or any other distinction. At this the bigwigs and wealthy were chagrined to see the poor being so revered. Their feelings has been described thus:

Wa kazalika fatanna baazuhum bi baazil li'yaqulu a'haa-oola'ee mannal laahu alaihim min bainana – alaisal laahu bi aalama bish shakireen 6:53 (and We thus make some people a scourge for some others; the bigwigs and the elite say [when they see the poor revered] are these the people who have been given preference by God for being endowed ? Tell them that God knows very well who are the people whose efforts should be rewarded).

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The foregoing explains clearly that God gives mankind the accoutrements of life and the guidance without being the remuneration for any effort and does not stress the fact at all or delineate it. As such, in a society which is Godly, the needs of every needy are met without discrimination and they are never told that they are being done any favor. A developed personality is one which gives to the needy and never expects anything in return. Such people very clearly say to those whose needs they fulfill la nureedu minkum jaa'aw wala shukur 76:91 ( we do not want even a thank you in return [for what we have done for you]).

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Ghazab or Etaab:

We have seen that God possesses traits which at first glance seem contradictory. For instance He is very kind [Raheem] and at the same time said to be very 'Qah-haar' or vengeful. But if we look a little deeper then we shall see that the two are not in any contradiction. If you are kind or sympathetic to someone then you are kind and sympathetic

but in order to be kind to someone you may have to oppose some oppressor. For this you have to be hard. This does not mean that there is a contradiction in your character but it will be understood that you are being hard in order to be kind to somebody else!

To be kind to the oppressed and hard against the oppressor is very much the demand of fairness. Since God's traits are complete it requires that along with being very kind [ghafoorur raheem] He must also be very harsh on the oppressors [shadeedul iqaab]. But it is necessary not to overdo kindness or harshness. Thus we see once again that God's traits are indeed very balanced.

We have seen in the former chapters how God's traits of kindness, benevolence, and blessings etc are manifested. We shall now see how the other traits of God such as anger, harshness, and curse are manifested.

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And a man that reflects God's traits shall also manifest these characteristics when required. That is, both kinds of traits shall have the right balance and they shall not be overdone. A society comprising of people with balanced personalities shall indeed be a very good society.

Let us go to God's traits. Ordinarily we mean anger when we say the word 'ghazab' and immediately upon hearing this word our minds conjure up images of an emotion in which man loses his balance and does things which he may later be ashamed of. But when this word 'ghazab' is attributed to God it would not mean anger [like in us humans] but it is the other name of the natural turn of events or the 'makafaati amal'.

The meaning of Ghazab:

When the people with the earlier celestial books ridiculed the believers for having faith in the 'Qur'an' it was said:

Qul hal u'nabbi'ukum bi sharrim min zalika masubatan indal laah – mul la'ana'ul laahu wa ghazaba ilaih....5:60 ( say that do you want me to tell you who shall be demeaned as per the natural turn of events- those who are cursed by God and He is displeased with)

That is, curse and 'ghazab' are different types of punishments or 'azaab'. When the Children of Israel turned to worshipping the Golden Calf behind Moses' back it was said:

Innal lazeenat takhizul ijla sayanaluhum ghazabum mir rabbihim wa zillatun fil hayatid duniya – wa kazalika najzil muftareen 7:152 ( those who have started worshipping the Golden Calf shall very soon meet God's wrath; they shall be demeaned in this world too and this is how We punish those who worship falsehood).

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Thus we see that God's wrath or anger is a different name of 'azaab' or punishment. It holds no emotionalism that is found in human anger.

This wrath of God is invoked by people themselves by their wrongful deeds. By doing wrong deeds they make themselves deserve the wrath of God. The Children of Israel were told:

Kulu min tayyibaati ma razaqnakum wala tatghau feehee fayahalli alaikum ghazabi – wa muy yahlil alaihi ghazabi faqad hawa 20:81 ( partake of the permitted and pure things from among the things We have given to you but do not be excessive otherwise My wrath shall become incumbent on you and when my wrath becomes incumbent then destruction is certain).

After the prophet Moses came back and found the people worshipping the Golden calf he said:

Qaala ya qaumi alam yaeedkum rabbukum waadan hasana – afataala alaikumul ahdu um aridtum uy yahilla alaikum ghazabum mir rabbikum fa akhlaftum mau idi 20:86 ( ( my nation, what have you done. Did not your Lord promise you big blessing[if you were steadfast] ? O had it been too long and you have forgotten? Or do you want the ‘ghazab’ or wrath of God to visit you that you broke your promise to me [of not worshipping anybody else but God]).

Who are the people that are ‘maghzoobi ilaih’ or who incur God’s wrath:

By relating the events of past nations God tells us in the Qur’an as to which people incur God’s wrath and what happens to them. When the prophet Heber gave the message of God to the nation of Aad, they refused to obey God and were rebellious and said that their way was the right one and their forefathers too had followed that way. At this the prophet Heber said to them:

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Qad waqa’a alaikum mir rabbikum rijsun wa ghazab 7:71 ( it is any moment now that the punishment from your Lord is to be meted out to you).

And this punishment or ‘ghazab’ was meted out in a way that wa qata’na dabiral lazeena kazzabu bi aayatina 7:72 (the nation was uprooted i.e. totally destroyed). So the Qur’an has clearly described the fate that nations on whom the curse of God is visited i.e. they are totally destroyed. When the Bani Israel or the Children of Israel had invoked the ‘ghazab’ of God upon themselves, it was said:

Zuribat alaihimuz zillatu aina masuqifu illa bi hablim minal laahi wa hablim minan naasi wa ba’oo bi ghazabim minal laahi wa zuribat alaihimul maskana 3:111 ( they met an ignominious fate wherever they were and they were engulfed in deprivation and destituteness excepting few who were granted sanctuary). Also see 5:80, 2:61, 7:152.

Denying the Qur'an or refusing to believe the Qur'an invokes the wrath of 'ghazab' of God:

Denying the Qur'an after the Qur'an has been revealed to mankind invokes God's wrath. The only way which can guide man to his destination is provided by the Qur'an. There is no other guidance which can achieve this. Those who instead of the Qur'an adopt some other way shall indeed go toward destruction. This is called 'ghazabi khudawandi' or the 'ghazab' or wrath of God:

Besamash trau bihi anfusahim uy yakfuru bima anzalal laahu baghyan uy yunazzalal laahu min fadlihi ala muy yasha'oo min ibadehi – fabaoo bi ghazabin ala ghazab – wa lil kafiireena aza'boon muheen 2:90

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(they have sold themselves for a very execrable thing i.e. they deny the guidance that has been sent to them only out of spite because God has granted the 'fadal' to whom He wanted [gave prophet-hood to Muhammed and revealed the Qur'an to him and not to one of them). Thus these people have made themselves deserving of God's wrath and such deniers shall meet painful punishment).

To deny the teachings of the Qur'an is to contend God's will. Obviously the people who deny the truth meet a destructive fate. About them it is said:

Wal lazeena yuhajjuna fil laahi mim baadi mastujeeba lahu hujjatuhum wahizatun inda rabbihim wa alaihim ghazabuw walahum azaboon shaded 42:16 ( the people who are

argumentative about believing in God after the believers have had faith in Him have invalid argument before their/Lord and they are about to be meted out the wrath of God).

The 'maghzoobi alaihim' [i.e. those who incur the wrath of God] become ignorant about the duty of 'nahi unil munkar' i.e. stopping others from doing evil deeds.

The condition of a nation which deserves the wrath of God is such that they see the evil in society but nobody tells anybody to stop doing evil. To enjoin to do right and abstain from wrong [amr bil maroof nahi unil munkar] is a very big duty but when a nation is ridden with evil then evil deeds are no longer thought to be evil or the moral courage of the individuals in such a society weakens so much that nobody has the courage of asking anyone to stop doing evil deeds or hypocrisy increases so much that in order to be popular one is never disagreeable to anyone [by telling him to stop doing evil deeds] and then the nation is visited by the wrath of God. When the wrath of God visited the Children of Israel they had been reduced to the state:

La yatana hauna um munkarin fa'aluhu – la besa ma kaanu yaf'aloon 5:78 { they didn't stop each other from doing wrong. And there was a lot that they did was wrong).

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Mutual acrimony:

Mutual acrimony develops in that society and they become each other's deadly enemies. They are reduced to fighting each other and this has been pointed out :

Wa muy yaqtul mominam mutaammida fajazuhu jahannamu khalidan feeha wa ghazabal laahu alaihi wa la'anahu wa a'adda lahu aaban azeema 4:93 ( whoever murders a believer willfully shall be punished in hell where he shall stay forever and Allah's wrath and curse shall be on him and very harsh punishment is awaiting him).



Fleeing from the battlefield:

It is not enough to be united. It is also necessary to face the enemy resolutely. The nation which loses heart and flees the battlefield is visited by the wrath of God. That is why the believers have been told:

Ya ayyuhal lazeena amanu iza laqeetumul lazeena kafaru zahfan fala tuwalluhumul adbaar – wa muy yuwallihum yaumayzin duburhu illa mutaharrifal li qitali au mutahayyizan ila fe'atin faqad ba'a bi'ghazabim minal laaahi wa malwahu jahannam – wa besal maseer 8:15-16 ( O Believers, when you are face to face with the disbelievers, then do not turn your backs on them; whoever does so excepting in changing posture in battle, then he shall become deserving of God's punishment and shall reside in hell which is a very bad place to be in).

Because at such a time [during battle] running away by some can turn the tide and battles can be lost and the nation can be defeated and enslaved. Slavery and subjugation is a curse and a great punishment by God. As such at the time the believers were foretold about the victory of Makkah, the hypocrites and the polytheists of Makkah who were to be subjugated were told:

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Subjugation or slavery is a punishment from God:

Allah's wrath is going to visit them i.e. ignominy and defeat shall be their fate due to their bad deeds.

The friendship of those who incur the wrath of God:

Even the friendship of those who incur the wrath of God is dangerous . One should avoid them like one avoids a person with communicable disease because association with such people could affect one's mind. It is said:

Ya ayyuhal lazeena amanu la tatawallau qauman ghazabal laahu alaihim 60:13 (O believers, do not befriend those who have been engulfed by the wrath of God).

To turn away from the right path or 'irtidaad':

Anyone who treads the right path and then deviates has a very clear fate. Surah Nahal says:

Mun kafara bil laahi mim baadi eemanahu illa mun ukriha wa qalbuhi mutma'inna bil eemani wala kim mun sharaha bil kufri sadran fa alaihim ghazaboom minal laah – walahum azabun azeem 16:106 ( and who ever reverts after accepting the faith faces a great punishment – but if someone does under coercion but his heart is not disbelieving then he shall not be held accountable).

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A person who publicly denounces Islam and reverts to his old religion or some other religion is 'murtid' or revert. But this is not the only form of reverting as told to us by the Qur'an. There are other ways where a believer can commit polytheism while still being a muslim. Details will be found in the chapter Eeman and Polytheism. Here it will suffice to give this pointer only: A believer is one who lives his life as per the injunctions of the Qur'an and the difference between those who do so and those who do not do so is marked because everyone is aware of the pleasantries of life and its difficulties.

The life of a believer and one who incurs the wrath of God can not be similar:

Afamanit taba'a rizwanil laahi kamam ba'a bisakhatim minal laahi wa ma hum jahannam – wa beysal maseer 3:161 (can one who lives as per the injunctions of God and one on whom the wrath of God has fell and who shall reside in hell be the same?)

Since the two can not be similar there should be no difficulty in recognizing who is enjoying the benevolence of God and who faces God's wrath; who is 'munim alaih' [the rewarded one] and who is 'maghzoobi ilaih' [the punished one]; who is on the right path and who is on the wrong path; a believer's life is an exalted life.

Every day we pray to God not to let us be one of those who face His wrath but never do we really reflect whether our life is that of one who is rewarded by God or like them who face the wrath of God. Both sort of lives have been described so explicitly that it is not at all difficult to decide which type of life we live.

To live like those who invoke the wrath of God but yet expect to be rewarded by God is mere self deception.

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The foregoing tells us that the nation which comprises of individuals whose personality is develop shall:

- 1) Never be like the life of those who face the wrath of God and
- 2) That nation will possess such strength that it shall be able to make clear the glaring disparities with nations which are not on the right path and shall be able to manifest how a

nation can establish a system of justice and fair-play. This is called the kingdom of God and such a society shall uphold peace in the world.

L A A N A T:

The wrong connotation of the word 'laanat' has created gross misunderstanding in our society [that speaks Urdu]. The non- Muslims think that the God of the muslims castigates the disbelievers through 'laanat' or curses them. This misunderstanding is due to the popular meaning of 'laanat' that we understand. If the right meaning of this word is taken nobody can have any complaint. The irony is that even some muslims seem to prove this point by their abuse or castigation.

"Laanat' actually means to keep at a distance or to remove. The meaning is very clear. A nation that develops its personality i.e. lives as per injunctions of God gets the blessing of a good life. And the nation which does otherwise is removed from the blessings of life. This is called God's 'laanat'. That is, to be removed from God's blessings or benevolence. Since being removed from the benevolence of God is a great deprivation, 'laanat' is a sort of curse.

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Thus when the word 'laanat' is used in relation to God it would mean to be removed from His benevolence. It is said about the nation of Madyan:

Illa budal li'madyan kama ba idit samuud 11:95 ( verily the nation of Madyan was annihilated like the nation of Samuud).

To be barred from God's benevolence:

Here the annihilation is denoted by the word 'bu'ad' which means distance from or deprivation. That is, he who was removed from the benevolence of God was annihilated. About the 'shaitaan' or the evil the Qur'an says:

Wa iy yadoona illa shaitaanam mureeda – la'anal laah 4:117-118 ( these polytheists call upon the 'shaitaan' or the devil [for help] who is devoid of any goodness. He has incurred the 'laanat' of God).

"Marada' means to be devoid of or deprived of. Therefore shaitaanam mureeda means munmarad unil mahasiniw wat ta'ah ( he who is devoid of goodness ); barren land is called ramlatan marda'in because it has no vegetation at all. Shajara amrad means a tree without any leaves. The shajarati zaqqum in the Qur'an has also been called shajri maloon 17:60 the shaitaan maloon has also been called shaitani rajeem 15:34-35, 38:77. 'Rajeem' also means a deprived being. Rajeem' actually means a weapon which is used by throwing it from a distance. As such marjaam means a stone cannon. The word suhq has also been used in the connotation of 'laanat' 67:11 the word suhq also means from a distance or afar; the Qur'an says makani shaeq which means a far off place.

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Thus we see that the meaning of 'laanat' and similar words is 'to keep at a distance'.

Distance from God's blessing:

The meaning of being distanced from God's blessing is clear i.e. those who incur the 'laanat' of God shall be deprived of His blessings. Thus we see that there is hardly any element of castigation in the word. The problem is that the connotation in a language other than Arabic of an Arabic word is taken. Therefore in order to get at the real meanings of the Qur'an we should see what the words in Arabic mean.

'Laanat' is incurred due to the 'makafaati amal' or the natural turn of events:

The 'laanat' of God is not incurred without any reason but it is incurred as the result of one's own deeds. That is, it too is a sort of the natural turn of events. When the people with the former celestial book criticized the believers for having faith in the Qur'an it was said:

Qul hal oonabbiookum bi sharrim min zalika masubatan indallah – mun laamahul laahu wa ghazaba ilaih....5:60 ( shall I tell you about something which is even worse then being punished by God i.e. incurring the 'laanat' and wrath of God).

In other words the 'laanat' of God is worse than the punishment of deeds. About the 'field of hashar' or the place where every man shall be gathered in the hereafter for judgment, there is a dialogue which has been cited in surah Airaaf. A caller shall address the dwellers of hell and say:

Ul laanatal laahi alaz zwalimeen – allazeena yasudduna un sabeelil laahi wa yabghoonaha i'waja – wa hum bil aakhirati kafiroon 7:44-45( may Allah's 'laanat' be on those who distracted people from God's way and they were wayward themselves too and they refused to believe in the hereafter).

Almost the same sort of words have been used in 'aayaat' no 11:18-19.

This signifies that the 'laanat' of hell shall be begotten by being wayward and by trying to stop others from the right path.

The nations that incur the 'laanat':

By describing the tales of past nations the Qur'an has made explicitly clear which nations incurred the 'laanat' of God and what is the 'laanat' in this world and in the hereafter. It is said about the nation of Aad after it had been annihilated:

Wa tilka Aad – hajadu bi aayaati rabbihim wa asau rsasulahu wat tabaoo amara kulli jabbarin aneed – wa ootbioo fi haazehid duniya laanataw wa yaumal qiyamah – ala inna aadan kafaru rabbahum – ala bo'dal li aadin qaumi huud 11:59-60 ( this was the nation of Aad who refused to obey His laws and were disobedient to the prophets and followed people who were rebellious to God's commands; thus they suffered 'laanat' in this world and also in the hereafter; once again be cautioned that the nation of Aad refused to obey the laws of their Lord. Beware of the deprivation [or laanat] that this sort of behavior begets).

The 'laanat' that the nation of Madyan incurred like the nation of Aad were distanced [from God's blessings] has been mentioned in 11:95. Almost the same words have been used for the nation of Samuud in 11:68. The nation of the pharaoh also incurred 'laanat' in this world and in the hereafter 11:99: 28:42.

It is said about the Children of Israel:

Fabima naqzihim meesaqahum la'annahum wa ja'alna qulubahum qaasiyah 5:13 ( We gave them 'laanat' as punishment for breaking promises and hardened their hearts).

After this their crimes have been enumerated 5:13. This was not particular to the Children of Israel only. Any nation that breaks promises shall be given this punishment. The promise or pact with God means that once you accept faith then you are supposed to live as per His laws and if you do not then it is abrogation of the pact with Allah.

Denial of the pact practically although you may claim to be bound to the pact is also breaking the promise. The Children of Israel too had never declared that they were denying the existence of Allah;

Wal lazeena yanquzun ahdal laahi mim baaadi messaaqehi wa yaqtaoona ma amaral laahu bihi uy yu'sala wa yufsiduna fil ard – oolaika lahumul la'natul laahu walahum su'ud daar 13:25 ( and the people who break the pact with Allah after making it and break the things they were ordered to bring together and created chaos in the land are the people who incur God's 'laanat' and they shall reside in a very execrable abode).

There was another charge against the Children of Israel due to which they deserved 'laanat' i.e: kaanu la yatnahoona um munkarin fa'aluhu – la be'sa ma kaanu yaf aloon 5:79 ( and did not stop each other from doing evil; verily what they did was very bad).

Mutual acrimony is a 'laanat':

The l'aanat' that has been described above is:

Wa alqaina bainahumul ada'wata wal bagh'zaa'a ila yaumil qiyamah 5:64 ( and We created mutual acrimony between them forever).

Not only were the Children of Israel rebellious but they treated the 'deen' with contempt; they used to ridicule it and it is obvious that when a nation degrades itself to such a degree then how can it hold lofty thoughts 4:46.

The pleasantries of life can be had only by adopting the right path, and the right way of life cannot be found anywhere but in the Qur'an. Therefore a nation which refuses to accept this truth or simply pays lip service to it is deprived of the pleasantries of life.



This fact has been highlighted in the Qur'an at many places 4:47, 2:88-89, 32:64-65.

Not that a nation which refuses to accept this 'deen' at all is deprived of the pleasantries but a nation which leaves following it after once adopting it is also deprived of the pleasantries. (Like it is happening with most 'muslims'). Surah Aali Imran says:

Kaifa yahdil laahu qauman kafaru baada eemanihim wa shahidu annar rasula haqquw wa ja'a humul bayyinat – wal laahu la yahdil qaumaz zwalimeen – oolaika jazaoohum anna ilaihim la'natal laahi wal mala'ikatih wan naasi ajmaeen 3:85-86 ( How can a nation be guided to the right path by Allah that refutes the truth after first having accepted it; they had refuted the prophet even after they had seen that he possessed clear signs [of being a prophet]; thus by refuting the truth they had been oppressive to themselves and Allah does not guide such people; these are the people who incur 'laanat' upon themselves due to their deeds) and the curse of the angels and of all mankind too).

God's 'laanat' means the deprivation from the pleasantries that would have accrued to them by obeying God's laws. The other sort of life is to use the intellect in isolation [of the heavenly guidance] and master the forces of the universe and avail of the resultant benefits for some time; but those who follow the wrong way are branded hateful and are thus deprived of the benefits which they could have otherwise enjoyed. This is the 'laanat' of the angels; the third thing is that at least a nation be considered equal if not superior and enjoy the benefits that are available to mankind; but nobody honors an ignominious nation and thus it becomes deprived of the benefits that would have accrued to it at least as equal human beings. This is the curse of mankind.

Such is the fate of a nation which refutes the truth after once accepting it. This is the fate the muslim nations are currently facing.

Is there any way to get out of this ignominy that the muslims are presently in? The Qur'an says there is no need to despair. Even now if you give up the wrong way and adopt the right path as per the Qur'an then you can once again avail of the pleasantries of life:

(Illal lazeena taabu mim baadi zalika wa aslahu – fa innal laaha ghafoorur raheem 3:88 ( but the people who return to the Godly system and reform themselves then according to the natural turn of events of Allah they get the means of nourishment and protection).

This means that when one changes his condition [for the better] then God's trait of kindness shall be manifested. [Thus we see that why apparently God possesses traits that seem contradictory].

'Laanat' is begotten by refutation of the truth:

Anyone who hides the truth is also deprived of the blessings of God 2:159. According to the Qur'an, 'eeman' or faith means to live according to the laws of God after accepting His existence or to live a life under a system which is established as per laws of God [this is called a Godly system as was set up by the prophet Muhammed]. The obedience to this system is the obedience of God and the prophet. As such any act that was aimed at thwarting such a system would have been considered a big crime. This has been termed as oppression or torture by the Qur'an and the result it says is deprivation of the blessings that would have accrued under this system:

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Innal lazeena yuzunal laaha wa rasulahu la'anahumul laahu fid dunya wal aakhirati wa a'adda lahum azabam muheena – wal lazeena yu'zunal mu'mineena wal mu'minaati bi ghairi

mak tasabu faqadeh tamalu buhtanaw wa ismam mubina 33:57-58 ( verily those who torture Allah and his prophet [with their deeds] beget the laanat of Allah both in this world and in hereafter and He has prepared an ignominious ‘azaab’ of punishment for them and those who torture the believing men and women without any fault on their part are indeed committing a very serious crime [of allegation] and are committing an open son).

‘Laanat’ in exchange or return for the murder of a believer:

When torture is a crime then murder obviously is a crime that cannot go unpunished:

Wa muy yuqtal muminam muta’ammidan fa jaza’oohu jahannamu khalidan feeha wa ghazibal laahu alaihi wa la’anahu wa a’adda lahu azaaban azeema 4:93 ( and the punishment for a murderer is hell [ultimately] where he shall stay for ever and he shall beget the wrath and laanat of God and Allah has prepared a very harsh punishment for him).

‘Fasaad’ or creating chaos begets ‘laanat’:

‘Fasaad’ or chaos is the ultimate evil and the Qur’an has been revealed to remove just this sort of evil 47:2-23 because it is the root of all evil.

Slavery is a scourge or ‘laanat’:

Dominance and authority is a blessing from God and slavery is a scourge. That is why the Qur’an has equated ‘maghloob’ [the dominated] with ‘malaoon’ [the accursed] 33:62-63.

For example when the believers were to be victorious it was said about the disbelievers who were to be vanquished:

Wa ghazibal laahu wa la’anahum....(they shall beget Allah’s wrath and His laanat).

They shall be deprived of the pleasantries of life not only in this world but also shall face deprivation in the world hereafter and live an ignominious life 9:68, 40:52.

Following blindly is also a 'laanat':

After pointing out the above crimes the Qur'an has drawn attention to the crime that is the mother of all evil and that is to follow blindly or without [logical] thinking. The Qur'an draws a picture [in words] of the nations that will enter hell:

Kullama dakhalat ummatul la'anat ukhtaha – hatta iza iddaraku feeha jamee'a.....fazuqul azaaba bima kuntum taksibun 7:38-39 ( when a group enters hell then it shall curse another group until many people will gather there then the latter shall say to the former that you had misled us; you deserve double punishment from Allah. God shall say everyone will face double punishment but you are unaware. The former shall say to the latter group that you are no better than us [because you had followed us blindly without thinking so now you too shall have to face punishment]).

This same thing was told to his nation by the prophet Abraham:

Wa qaala innamat takhaztum min doonil laahi ausaana – mawaddatah bainikum fil hayatid dunya – summa yaumal qiyamati yakfuru baazukum bi baaziw wa yal'anu baazukum baaza – wamawa kumun naaru wama lakum min naasireen 29:25 ( O my people! These idols that you worship instead of God, is due to the love of this world; but on the day of judgment you shall refuse to recognize each other and you shall curse each other and there shall be no one to help you).

That means that the wrong path that you have adopted is not because after deliberation you think that is the right way but you simply follow one another blindly; and this blind following is because you imagine someone to be your religious leaders and start following them without rhyme or reason; this is an extremely wayward path and the cause of ignominy. The Qur'an says:

Wa qalu rabbana inna ata'na sadaqatana wa kubara'ana fa azallunas sabeela – rabbana aatihim zi'faini minal azaabi wal unhum la'nan kabeera 33:67-68 ( they shall say O Lord, we had followed our leaders but they misled us; O Lord, let them get double the punishment and give them double the laanat too).

Begetting laanat By not deliberating in the Qur'an :

But do not be complacent by thinking that these are tales of former nations and we have nothing do with them. The Qur'an has clearly said that those who do not deliberate on what the Qur'an says and blindly follow others or traditions whether they are current or of old] become deprived of the blessings that are accrued by following the Qur'an: Oola'ikal lazeena la'aaba humul laahu fa asam mahum wa aama absaruhum – afala yatadabbarunal Qur'ana um ala qulubin aqfalahum 47:22-23 ( these are the people who incur the laanat of God and they had turned deaf and blind [oblivious to the truth]; they do not deliberate in the Qur'an ; are their hearts sealed [to reason]).

It is indeed a curse if one doesn't deliberate on the sayings of the Qur'an and fail to be guided by its beacon light.

Do the muslims still need to be told why they are living an ignominious life in this world?

Qah'haar

Qahar does not mean anger and wrath as we believe [in Urdu] but it means domination and overpowering. When the bigwigs of the pharaoh's government complained that if Moses and his nation go free they shall bring about a revolution then the pharaoh calmed them by saying that he shall deal with them appropriately:

Sanuqattilu abna'ahum wa nastahyi nisa'ahum – wa inna fauqahum qaahiroon 7:127 ( We shall demean the sons of that nation and encourage or empower the effete [among them]; we enjoy complete domination over them and can do what we like with them).

This shows that the word 'qahar' means domination and power. But in order to understand the meaning of the word in relation to God i.e. of the meanings of the words 'qah'har and jabbar' one must understand the usage of these words in Arabic. When a bone is broken it is bound with a splint and after a few days the broken bone is mended. This cure is called 'jabbar' in Arabic.

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That is, the strength that is used for mending broken bones not breaking them.

"Lahmun maqhoor" means meat which is made tender and eatable by burning it over fire; i.e. heat is used to make it tender so that it can be eaten.

Both words 'qah'har and jabbar' hold the element of force but human beings shall use this force negatively but in context of God these forces shall be used for positive ends. In short the forces shall be used by God to contain other rebellious forces. Thus we can understand the meaning of huwal qaahiru fauqa ibadehi 6:18 . The full 'aayat' goes like this:

Wa iy yamsaskal laahu bi zurri fala kaashifa lahu illa huwa – wa iy yamsaska bi khairin fa huwa ala kulli shaiyin qadeer – wa huwal qaahiru fauqa ibadehi – wa huwal hakeemul khabeer 6:17-18 ( remember, there is no other way to be saved from the results of defying the laws of God than to revert to His laws; because loss and gain is determined according to His laws which he totally controls; no one can go outside the purview of His laws which encompass everybody; but this domination of His is not despotic but wise and He is aware of everything and His every decision is based on wisdom).

It is very clear that everything here is running according to a system and not haphazardly. If someone faces misery then it takes place according to His laws and if one enjoys the pleasantries of life then they too are subject to His laws which are inevitable and no one can thwart them.

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If His laws are not as powerful as they are then the system of the universe shall go awry. His laws are prevalent in the human world as they are prevalent in the universe and every human deed creates its own result:

Huwal qaahiru fauqa ibadehi wa yusilu alaikum hafazah 6:61 ( He is dominant over His slaves and He sends protective forces over you).

Thus we see that the words 'qaahir and qah'haar' mean the Lord who is dominant over all mankind and whose laws are overpowering and binding on everyone. The prophet Joseph had said to his colleagues in prison:

A-arbaboom mutafarriquna khairun amil laahu waahidul qah'haar 12:39 ( is it better to have many gods [one for each force] or only One God who is all Powerful).

The possessor of all kinds of authority:

When He enjoys all kinds of rights and authority then there is no need for any other god. Surah Raad says: O prophet, ask them who is the Lord of the skies and the earth. They say Allah, and nobody else beside him. Then tell them that when He is the Lord why then do you worship other gods [who cannot benefit or give loss to anyone] and cannot even provide any loss or benefit even to themselves. Tell them that under these circumstances, can a blind man and a seeing one be deemed equal? Can darkness and light be deemed equal? Or have their gods created creatures like God has done and this has thrown them in doubt [about there being other gods]). Then it is said:

Qul laahu khaaliqu kulli shaiyiw wa huwal waahidul qah'haar 13:16 ( say that it is God who has created everything; He is unique in all that He does and He is overpowering).

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Surah Zumr says that He does not need any progeny or children because He is unique [wahidul qah'haar 39:4] and All powerful. He does not need any companion or helper. The next ayat says that after creating the universe [the earth and the sky] He established a right balance for them. The system of the universe runs as per His laws because He is azizul ghaffar 39:5 the All Powerful, the Overpowering. Surah Saad says that He is wahidul qah'haar and azizul ghaffar 38:65-66 . The universe runs as per His laws and the convulsions take place there as per His laws:



Yauma tubaddilul ardu ghairal ardi wus samawatu wa barazu lil laahil wahidil qah'haat 14:48  
( the day in which this earth will be entirely a changed earth and the skies shall change too  
and all shall be present in God's court).

The surah Mumin says:

Yauma hum baarizoon – la yakhfa alal laahi minhum shaiyun – laminal mulkul yauma lil laahil  
wahidil qah'haar 40:16 ( the day when all [human beings] shall be present before Him;  
nothing about them shall be hidden to Him ; that day the authority shall belong to Him only).

This is the right meaning of 'qah'haar' not that which is generally taken in Urdu [that is a  
being who is most angry]. Subhanu taala amma yasifoon ( God is free from all such  
emotions).

Justice in the world can only be maintained by a nation which on the one hand is most kind  
and generous and on the other is very strong and forceful to deal with the forces of rebellion  
and evil.

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Al-jabbarul mutakabbir

Like the word 'Qah'haar' the word 'jabbar' is also misunderstood in the Urdu language. We  
think it signifies coercion but 'Jabbar' [as mentioned earlier] means to use force for reform  
or betterment., like a splint is used to mend bones. The splint is called 'jibaratun' and the  
wrapping with which it is held together with the bone it supports is called 'jabeerah'.  
Therefore 'jabbar' means the being who has held everything strongly [by its laws] so that  
there is no digression and thus no chaos. Also 'jabbar'' means one who mends every wrong  
thing. When a man lives a wrong life then he shall create chaos in his life and if he wants to

reform he shall have to secure himself with the laws of God and have to live his life as per God's laws.

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And then his 'broken bones' shall be mended. That is, his life shall meet equanimity. The Qur'an has used this word only once in 59:23.

Man's quality of being 'jabbar':

But when man uses this 'jabbariyat' to subjugate other human beings then it shall turn into an evil trait. Because no man has the right to rule over another man; anyone who does so shall be called an oppressor and shall be rebellious to God's laws. Anyone who adopts this path shall be at a loss. The surah Ibrahim says: wa khaaba kullu jabbarin uneed 14:15 ( in this way God seals the heart of every proud oppressor).

But when these very forces are used to enforce justice then they shall be reflective of Godly traits. This is the basic difference in using force wildly and according to the laws of God.

Al-mutakabbir:

The word in human context would mean 'false pride' [i.e. to consider others lower than yourself] but when used in the context of God, then it would mean Greatness. 'Al-mutakabbir' is also a word that has been used only once in the Qur'an 59:23. Surah Nisaa says:

Innal laaha kaana aliyyan kabira 4:34 ( verily God is Great and very lofty).

Surah Jasiya says:

Walahul kibriya'oo fis samawati wal ard – wa huwal azizul hakeem 45:37 ( greatness in the skies and the earth belongs to Him ; He is overpowering and wise).

This greatness will be begotten also by those who strive to establish the Godly system on earth and the individuals in this system too shall reflect God's traits - to a human degree. They shall deserve such greatness because 'pride' is false and forbidden if it is undeserved pride according to the Qur'an or 'bi'ghairil haq' . Similarly it is said in surah or chapter Airaaf : sa asrifu un aayatil lazeena yatakabbaroona fil ardi bighairil haq 7:147. Again it is said in surah Ha Miim: fa amma aadun fastakbiru fil ardi bighairil haq 41:15 as such greatness that is justified is not execrable because it reflects the greatness of the Being. This greatness can be attained by benefiting the human race and individuals whose personalities are developed are wont to do this.

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Al-muntaqim; Zuntikaam

The word 'intikaam' is also has the wrong connotation in our Urdu language and usually means one who avenges. But in the context of God this is not the case. One of the traits of God is 'zuntikaam'. But God is beyond the emotions such as anger. 'Naqmu' means the middle path. Thus 'zuntikaam' would mean to bring those animals who have gone astray to the right path again. Therefore when it is said that God is 'zuntikaam' it means that God punishes those who stray from the right path as per the law of natural turn of events.

The 'makafaati amal':

After mentioning the rebelliousness of the nation of the pharaoh, it has been said:

Fantaqama minhum fa'aghraqnahum fil yummi bi annahum kazzabu bi aayaatina wa kaanu unha ghafileen 7:136 and 43:55

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( at last We punished them for their wrong deeds and drowned them into the sea because they had refuted Our laws and were oblivious to them).

About the rebelliousness of former nations it is said:

Fantaqamna minhum fanzur kaifa kaana aaqibatul mukazzeen 43:25 and 3:137 ( at last We punished them for their misdeeds so witness what fate was met by those who refuted Our laws).

At another place it is said:

Waman azlamu mimman zukkira bi ayaati rabbihi summa aaraza unha – inna minal mujrimeena muntaqimoon 32:22 ( who can be more oppressive than one who ,when reminded of His Lord's laws turns away from them; verily we shall punish the criminals for their crimes).

It was also said about those who refuted the prophet Muhammed : fa inna minhum muntaqimoon 43:41 ( verily We shall punish them for their crimes). When the law of the natural turn of events grips someone then nothing can do him any good. Such is the 'vengeance of God' .

Yauma nabtishul batshatal kubra - inna muntaqimoon 44:16 (the day when We hold them in a firm grip verily We shall punish them for their bad deeds).

But the criminals do not heed these warnings and are still rebellious to God's laws but then they deserve the punishment for their deeds and nothing can save them from the punishment meted out to them.

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Inna batsha rabbika lashadeed 85:12 ( the grip of your Lord is truly very strong[and nothing can loosen it]).

About the nation of the prophet Lot it is said:

Walaqad anzarahum butshatana fatamarau bin nuzur 54:36 ( verily Lot had warned them about the natural turn of events [that good deed produce good results and bad deeds produce bad results] but they did not heed the warning and turned away from it).

So we see what God's vengeance means and that is why He is called 'zuntikaam':

Fala tahsabunal laaha mukhlifa waa'dehi rusulehi – innal laaha azizun ziuntikaam 14:47 also 2:3, 39:33-37.( so do not think that Allah will not keep the promises that he has made through his prophets. He is overpowering and shall punish the wrong doers).

Thus it is clear that God's vengeance is the result of the natural turn of events for bad deeds. This sort of vengeance shall be practiced by the party of believers too; their 'vengeance' shall not be personal but

their love and animosity both be shall for Allah. In fact, their animosity too shall have an element of reform because to operate and severe a poisoned finger is a cure, not an act of vandalism. Thus we see that the party which follows God's laws harbors animosity or love only because of Allah and not due to any personal reason. This party shall encourage what is right and prevent [with force if necessary] that which is wrong. This is their 'vengeance'.

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The knowledge of God:

If God is unaware of the affairs of His creatures then what sort of God would He be? That is why it has been said many times in the Qur'an that God is All Knowing and if He is unaware of anything repeat anything then the system of the universe would not have run as smoothly as it has been doing for eons. His knowledge is definite and absolute and does contain even an iota of doubt or guess work.

The knowledge of all things in the universe:

The Qur'an has said in a few words:

[wa huwa] bi kulli shaiyi aleem 2:29 ( He has the knowledge about everything in its totality).

The word 'aleem' or All Knowing has the connotation of perpetuity and continuity. That is, His knowledge is not sporadic but continuous and for all times. This has been reiterated many times as in 2:231, 2:282, 21:8.

Surah Hadd says:

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Huwal awwalu wal aakhiru waz zahiru wal baatinu – wa huwa bi kulli shaiyin aleem 57:3 (He is the first and shall be the last. His traits are manifested through His creations but He Himself is hidden to the eyes and He knows everything well).

This fact has been related in a different way too:

Wasia rabbi kulla shaiyin ilma 6:81 ([and Abraham said] my Lord encompasses everything with His knowledge).

The same thing is said at other places such as in 7:89, 20:98, 40:7.

Yet at another place it is said:

Annal laaha qad ahata bi kulli shaiyin ilma (Allah encompasses everything with His knowledge).

At another place it appears as under:

Wa ahsa kulla shjaiyin a'dada 72:28 (and He knows the details about everything).

Knowing every atom in the sky and the earth:

Surah Aali Imran says:

Innal laaha la yakhfa alaihi shaiyun fil ardi wala fis samaa 3:5 ( nothing in the sky or on earth is hidden from God). The same thing is reiterated in 14:38, 29:52, 35:38. At yet another place it is said:

Ya'lamus sirra fis samawati wal ard 25:6, 7:75, 7:49, 5:9, 10:61, 34:3 ( He knows every secret in the sky and on earth).

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He is aware of the affairs of every living thing:

He is aware of every living thing:

Ya'lamu mustaqar raha wa mastaudaha – kullun fi kitabim mubeen 1:6 ( He knows its temporary place of transit and its abode; all this is written down in the open book [with Him]).

He has the knowledge about the affairs of the universe too:

The way everything is fulfilling its destiny in the universe and the way in which everything in the universe carries on is known to Him:

Ya'lamu ma ya'liju fil ardi wama yakhruju minha wama yanzilu minas samaee wama yu'ruju feeha – wa huwar raheemul ghafuur 34:2 ( whatever enters the earth and comes out of it and whatever descends from the sky and climbs up to it are all known to Him and He is most kind).



Surah Anaam says:

Wa indahu mafatihul ghaibi la ya'lamuha illa huwa – wa ya'lamu ma fil barri wal bahr – wama tasqutu miw warqatin illa ya'lamuha wala habbatin fi zulumatil ardi wala ratbiw wala ya'bisin illa fi kitaabin mubeen 6:59, 57:4.

He possesses the knowledge of the 'ghaib' or the unknown and nobody other than Him knows about the 'ghaib'; whatever is in the deserts and the seas is known to Him; no leaves fall from the tree, no seed is sown into the ground which is not known to Him; there is nothing on sea or land that is not written in the open book of the Lord [the book of His knowledge]).

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The faith in God's knowledge influences man's deeds:

As we have seen , God's traits have a direct bearing upon man. God shall still be as knowledgeable if all men believe in Him or do not believe in Him. Man's faith does not have any effect on God's traits; they remain as they were. But it affects man's own life and it influences man's own way of thinking. If a man has firm faith that God is aware of even the intentions in his heart and he also believes that no deed can be without a result [good or bad] then obviously his deeds shall be as per God's laws. And if this sort of faith is in the hearts of a group of people and onward in the hearts of all human beings then this world which disbelief has currently made hell shall turn into a heavenly place where there is peace and contentment everywhere,. This is the purpose of the Qur'an and that is why mankind is enjoined to have faith. About human deeds it is said that whatever you let be known or hide is known to Allah.

He knows all things hidden or disclosed:

Qul inn tukhfu ma fis sudurikum au tubduhu ya'lamuhul laah – wa ya'lamu ma fis samawati wama fil ard – wal laahu ala kulli shaiyin qadeer 3:28 ( tell them that Allah is aware of all that is in your hearts; whatever there is in the sky and on earth is known to Him and He has fixed a measure for everything).

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Surah Ma'idah says:

Wal laahu ya'lamu ma toodoona wama tak'tumoon 5:99 (Allah knows all that you hide or disclose).

Surah Anaam says:

Ya'lamu sirrakum wa jaharakum wa ya'lamu ma tak'siboon 6:3, 24:29 (He is aware of all the good that you earn or all the bad [through your deeds]).

At another place it is said:

Ya'lamu ma tukh'funa wama tu'linoon 27:25, 36:76. (He knows all that you hide or disclose).

Surah Taaha says:

Wa inn tajhar bil qauli fa innahu ya'lamussirra wa akhfa 20:7 (whether you acknowledge [your deeds] openly or not makes no difference because He is aware of all the deepest secrets).

Surah Namal says:

Wa inna rabbaka la ya'lamu ma tukinnu suduruhum wama yu'linoon 27:74, 28:69 ( and verily your Lord well knows that which they hide within their bosoms and whatever they disclose).

Yet at another place it is said:

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Ya lamul jahra wama yakhfa 87:7, 21:110, 47:26, 33:54, 2:284, 43:80 ( He knows all hidden and disclosed things).

The self deception of the hypocrites:

When God is aware of all hidden things as seen above then hypocrites are simply deceiving themselves by believing that whatever is in their hearts is not known to anybody:

Awala ya'lamuna annal laaha ya'lamu ma yusirruna wama yu'linoon 2:77, 4:63, 5:61 ( do they not know that Allah knows all they disclose or hide within their bosoms).

Verily God is aware of the secrets that are even in the heart :

Innal laaha bi zaatis sudur 3:118, 5:7, 11:5, 29:10, 31:23, 39:7, 41:24, 64L:4.

Allah is aware of the indiscretions made by the eye and the secrets within the hearts).

And it is said in clear terms:

Ya'lamu kha'inal aayuni wama tukhfis sudur 40:19, 50:16 (He is aware of even the discretions that the eyes make and the secrets that are harboured within men's bosoms).

He is aware of all whisperings too:

Obviously when He is privy to the secrets within the hearts then He is aware of all whisperings too:

Alum tara annal laaha ya lamu ma fis samawati wama fil ard.....innal laaha bi kulli shaiyin aleem 58:7

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(do you not know that Allah is well aware of whatever there is in the sky and on earth. He is (like] the fourth wherever three persons are whispering and if there are five who are whispering then He is the sixth. No matter how many there are, Allah is with them everywhere. At the time of manifestation of the results [of deeds] He shall tell them of what they had been up to. Verily Allah knows everything).

Nothing can be hidden from Allah:

Wal laahu aalamu bima yu oon 84:23 (Allah knows whatever they hide).

The knowledge of the past and the future:

For man, time has been divided into the zones of past, present and future but for God there is no past, present or future. For Him time is only the eternal now. As such:

Ya'lamu ma baina aidihim wama khalfihim 2:255, 20:110, 21:28, 22:76 ( He knows whatever is in man's future [ahead of him] and in his past [behind him]).

This infinite knowledge is not only about the present mankind but it has been there since time immemorial[for all men] :

Walaqad alimna mustaqdimeena minkum walaqad alimal mustakhireen 15:24 ( and undoubtedly We are aware of all people who were in the past and those that shall come in future).

The unknown or the 'ghaib' and the 'shahadah' or that which is seen or evident:

Like time, space is also limited for man but unlimited for God. That is, for man some things may be seen or evident and others unseen but for God there is no seen or unseen or unknown because before Him everything is always 'seen' or present that is, there is no 'ghaib' or the unknown for Him. This fact has been described in the Qur'an in few words:

Aalimul ghaibi wash shaha dah 6:74

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Also 6:94, 9:15, 23:92, 32:6, 39:46, 59:22. 62:8 that is, (one who knows the evident and the unseen). This has been called allamil ghuyub 5:116, 9:78.

That is, wa huwa ala kulli shayin shaheed 34:47 ( and He is witness to everything. That is, He can see everything).

Only God knows what is 'ghaib' or unknown to us:

Nobody except Allah has the knowledge of the 'ghaib' or the unknown. The prophet Muhammed was told as appears in the Qur'an:

Faql innamal ghaibul lil lah 10:20 ( tell them that only God has the knowledge of the unknown or 'ghaib').

At another place it is said:

Qul la ya'lamu mun fis samawati wal ardil ghaiba illa lillaah...27:65 ( say that there is nobody on earth or in the sky that knows the unknown except God....).

Man is unaware of the unknown:

It has been expostulated clearly in the Qur'an that man cannot know about the 'ghaib' or the unknown. And it is said about the man who refutes God's law and says definitely that he shall possess wealth and sons:

Attala'al ghaiba amittakhaza indar rahmani ahda 19:78 (has he become aware of some unknown fact from the ghaib or has God promised him these things?).

About the deniers of the prophet and the objectors it has been said:

Um inda humul ghaibu fahu yaktubun – 52:41, 53:35, 68:47 ( or do they get news of the unknown which they write down [in order to remember]).

Even prophets could not know about the 'ghaib' or the unknown unless they were told about something by God:

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The prophet Noah said to his people:

Wala aqulu lakum indi khaza'inul laahi wala aalamul ghaib 11:31 ( I do not claim to hold the treasures of God nor do I have any knowledge about the unknown or 'ghaib').

When the prophet Heber's nation challenged him to bring down the punishment of which he warned them , he said: innamal ilmu inda laah 46:23 ( only God knows when the 'azaab' or punishment shall take place).

The prophet Muhammed too acknowledged that nobody except God had the knowledge of the 'ghaib' or the unknown:

Qul la aqulu lakum indi khaza'inul laahi wala aalamul ghaib 6:50 (tell them that I do not claim to hold the treasures of God nor do I possess the knowledge about the 'ghaib' or the unknown.

At another place it is said:

Yas'aloonaka oonis saa'ati ayyana mursaha – qul innama ilmuha inda rabbi 7:187 ( these people ask you [O prophet] about the revolution that will come; tell them only God knows about it).

About the hypocrites it is said:

Um hasibal lazeena fi qulubihim marazun ul lun yukhrijal laahu azghanahum – walau nashao la arainakum fala’araf tahum bi’semahum – wala ta’rifunnahum fi lahnul qaul – wal laahu ya’lamu aamalakum 47:29-30 ( do the hypocrites believe that Allah shall not one day disclose their hypocrisy [and reveal the animosity that is in their hearts for the believers]; if We wanted [O Prophet], then We would identify them to you explicitly but We shall not do so [and you will have to recognize them on your own]; you can recognize them from their glib talk ; and verily Allah is aware of all your deeds).

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It is said about all the prophets:

Yauma yajma’ul laahur rusula fa yaqulu maaza ujibtum – qaalul ilma lana innaka unta allamul ghuyub 5:109 ( the day He will ask all the prophets [about the response they got from their people about the invitation to have faith in God] they shall say we could only know about their apparent condition only and it is you only who knows what is in their hearts).

‘Wahi’ is connected to the ‘ghaib’ or the unknown:

The ‘wahi’ that the prophets received from God was connected to the realm of ‘ghaib’ otherwise as human beings they were unaware of the ‘ghaib’. This [the wahi] is the knowledge of the unknown about which it is said:

Aalamil ghaibi wala yuzhiru ala ghaibihi ahada – illa muniz taza mir rasuli fa innahu yasluku mim baini yadaihi wa min khalfihi rasada 672:26-27, 3:178 ( only God has the knowledge of



the unknown; He doesn't apprise anyone about His knowledge excepting that which He wants to be known [through the wahi] and sends guards before and after it [to protect the wahi]).

This shows that the 'wahi' that God sends to the prophet is a portion of the 'ghaib' with God also that which has been revealed to the prophet Muhammed is now safe in the Qur'an.

The stories in the Qur'an are the tales that were previously unknown:

The tales in the Qur'an about former nations and prophets were previously unknown to anybody.

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About Mary, mother of Jesus, it is said:

Zalika min anba'il ghaibi nuhihi ilaik ( these things of the unknown are from among those that the Lord has revealed to you).

After relating the tale of Noah it is said:

Tilka min amba'il ghaibi nuhiha ilaik – ma kunta ta'lamuha anta wala qaumuka min qabli haaza 11:49 ( this is from among the tales of 'ghaib 'or the unknown which we are relating to you otherwise previously neither you nor your nation were aware of it).

About the tale of prophet Joseph it is also said that: this is from among the tales of the unknown which We are revealing to you 112:102 no man knows about the unknown excepting that which is revealed to the prophets as 'wahi'.

The false gods have no knowledge of the 'ghaib' or the unknown:

It is said that people worshipped those or wanted them to intercede on their behalf whom they thought had the knowledge about the unknown:

Wa ya badoona min doonil laah ma la yazurruhum wala yanfu oohum wa yaquluna ha oola'i shufaoona indal laah – qul atoonabbioonah laaha bima la ya'lamu fis samawati wala fil ard – subhanahu wa ta'aala amma yashrikun 10:18, 13:33 ( and they say that they worship others instead of God because they are going to intercede with God in their behalf. Ask them whether they want those to intercede on their behalf who themselves are unaware of anything in the sky or the earth [about God]. Allah is much above those with whom they include as His partners).

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These gods that you worship beside God do not even know when they shall be raised again after death:

Qul la ya'lamu mun fis samawati wal ardil ghaiba illal laah – wama yashooruna ayyani yoob'asun 27:65 ( nobody in the sky or earth is aware except Allah of the 'ghaib'; as far as the false gods are concerned, they do not even know when they shall be raised again).

Neither 'pirs or faqeers' i.e. the saints etc are aware of the 'ghaib':

The followers of these 'pirs' and 'faqees' say that we do not worship them but we respect them because they have knowledge about the 'ghaib' - not only in life but also after their death; we have seen that this concept is against the Qur'an. We have seen that as per the Qur'an:

Nobody excepting God knows about the unknown and

Whatever knowledge of the 'ghaib' God wants to give, He makes it known through the 'wahi' to His prophets [who relay it onwards to the people].

And with the last prophet Muhammed this knowledge through the 'wahi' has also ended because the 'wahi' has come to an end]). Thus no matter how close to God one may be he cannot claim to have any knowledge of the unknown or 'ghaib'. Any one who claims to do so, claims to get the 'wahi' as the prophets did and no matter under what name he does so [kashf, ilham etc] he is claiming something that is not supported by the Qur'an. The reality is that man can not even say with certainty whether something will turn in his favour or disfavour in future:

Wa asa un takrihu shaiyaw wa huwa khairul lakum – wa asa un tuhibbu shaiyaw wa huwa sharrul lakum wal laahu ya'lamu wa antum la ta'lamun 2:216

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Who can predict about the future? Nobody, but God knows what the future holds. But at some places the style of the Qur'an is such that one becomes doubtful about God knowing the future [God forbid]. These are instances where God has done this to find out who does what.

Thus li'nabluwannakum means so that We may find out who does what[how one behaves? This means that God does not know what a person shall do in future? No. This is simply a style of saying that Allah has done so that the reality becomes manifested [even to human beings themselves]. 'Ibtala' means the real condition of something. The purpose of human life is to develop the personality. A man can fight adversity to the extent his personality has been developed. This very thing has been described by the Qur'an as li'na'lama. Thus the trials that befall man do not show the reality of a man to God [because God knows everything]. It is meant to show others how much his personality has developed and even to himself.

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(It can so happen that you may dislike something but actually that thing may be better for you and something that you may like may be harmful for you but God is aware of the reality [whether something is good or bad for you] but you are unaware).

This is because Man knows very little [only that which has been made known to him by God] in comparison to God:

Wama ooteetum minal ilmi illa qaleela 17:85 ( and the knowledge that you have been given is very meager).

At this point we must understand that: this universe is operating according to the law of God and the laws of nature are a part of this law . Man can indeed attain the knowledge about these laws. Now obviously if a man knows about some law he can predict as to what shape that law will take but this knowledge can not be called the knowledge of the 'ghaib' or the unknown. Similar is the prediction of scientists when they can predict years before as to

when the sun or moon eclipse will take place, how long shall it last etc and the 'prediction' is absolutely correct but this too cannot be called the knowledge of 'ghaib' or the unknown. It shall simply be called the knowledge about the laws of the universe that govern heavenly bodies.

This sort of prediction can only be made about things in the universe that do not have a mind of their own; such prediction can not be made about any creature that has a free will. In other words even any a large number of scientists cannot predict as to which spot a fly will come to rest on next.

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And when they cannot predict this even about a fly then how can they predict the future of man who has a free will of his own!

Therefore, we see that only God has the knowledge of the future. But at some places in the Qur'an the style is such that on cursory reading one may feel that God does not know about the future of some things! These are the places where it has been said 'so that God can know who does what?'

Again , the sentences in the Qur'an where it is said 'so that We may test you' seems to imply that God is unaware of what you would do in certain circumstances.

These are simply another way of saying 'so that Allah manifests how much your personality has developed and how you cope with the situation'. There are different kinds of men in the world and obviously the personalities of all have not developed similarly.

A man will be able to face difficulties with as much equanimity as his personality has developed. Thus li'nalama' or li'nabluwannakum etc mean that 'so that the truth is known [as to how much your personality has developed]. Thus when God tests somebody it is simply to manifest to others how much the man's personality has developed.

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The meaning of li'nalama:

So we see from the above that God knows everything, even the thoughts that cross our minds and linalama simply means that He wants to manifest the reality as to how much our personality has developed. Surah Saba says:

Wama kaana lahu alaihim min sultanin illa li'nalama muy yuminu bil aakhirah kimman huwa minha fee shak – wa rabbuka ala kulla shaiyin hafeez 24:21 ( and We allow the devil to be able to mislead them only because we want to make clear who believes in Allah and who is doubtful about Him; and Allah oversees everything).

Li'namala signifies 'so that We make evident as to who believes in Me and who doesn't'. After the command to change the 'Qiblah' or the direction for the 'salaat' was given, it was said:

Wama ja'alnal qiblatal lati koonta alaiha illa linalama muy yattiba'ar rasula mimman yanqalibu ala aqa'baihi....2:143 ( and the adoption of the new qiblah or direction you are facing [the new qiblah or direction] has been commanded by Us for you to face is so that we make evident as to who follows you truly and who objects [turns back from doing it]).

About the battles the believers had to fight to stop oppression, it is said that if sometimes you face defeat then there is no need to be disheartened:

Wa tilkal ayyamu nudawiluha bainan naas – wa li ya’lamal laahul lazeena aaminu wa yattikhiza minkum shuhada 3:140 ( these are simply some events [of victory and defeat] that We keep rotating ; and this defeat was allowed to take place so that we could manifest [to you] as to who truly obeys you[O prophet] and for them to know what [bad] deeds result in).

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Surah Tauba says:

Um hasibtum un tutraku wa lumma ya’ a’lal laahul lazeena jaahadu minkum walum yattakhizu min doonil laahi wa rasulehi walal mumineena valijah – wal laahu khabeerum bima ta’malun 9:16 ( did you imagine that you shall not be tested [whether your faith is real or otherwise] whereas We have not really tested their faith as yet; and God is aware of all that you do).

The ayat or sentence clearly shows that God tests people only so that their real faith is manifested otherwise God is aware of everything. This fact is stressed in Surah Muhammed:

Wala nabluwannakum hatta na’lamal mujahideena minkum wus sabireen wa nabluwa akhbarakum 47:31 ( we shall surely provide opportunities where the real faith is manifested and We shall surely manifest your reality).

In the chapter before this it is said: wal laahu ya’lamu aamalukum( and God is well aware of all your deeds). Surah Hadeed says that We have given you the sword along with the ‘aayaat’ or the sentences so that:

Li'ya'lamal laahu muy yansuruhi wa rasulahu bil ghaib....57:25 ( so that it becomes clear as to who helps God and the prophet).

This exposes the hypocrites and the believer [real] is clearly distinguished from the disbeliever 3:165-166; the truthful and the liars are clearly distinguishable 29:31.

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The same purpose is in declaring some things as 'halaal' [permitted] and others as 'haraam' [not permitted] 5:94.

This thing has been expostulated more clearly in surah Anfaal where it is said that if you display through your deeds that you are obedient to God then you shall get very much[ of the pleasantries of life]:

Ya ayyuhan nabiyyu qul liman fee aidikum minal asra - inna ya'lamil laahu fee qulubikum khairyn yutikum khairam mimma ukhiza minkum wa yaghfir lakum 8:70....

(O prophet! Tell the people [the prisoners of war] who have paid compensation for their release that they shall be protected and given much more by Allah if they behave).

That means if you prove by your behavior [to the believers] that it shall be good then God shall endow you with blessings and protection [otherwise it is known to God how they will behave]). Qad ya'lamu ma antum alaih 24:64( He also knows those that will do otherwise) 69:49. He knows who shall spread chaos in the land and who shall not 2:220. He knows who is on the right path and who is not 6:118, 68:7, 53:30-32.

Aleem O Khabeer o Baseer O Samee [i.e. All knowing, All seeing, All Hearing]:



As said above, faith in God has great influence on our deeds. Allah also knows things that we think are not known in this world to anyone but us because He is All knowing. He sees us when nobody else is watching us; He hears the whispers that we indulge in.

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Wherever we may be, He is with us: *huwa ma'akum aina kuntu – wal laahu bima ta'lamuuna baseer* 57:4 (He is with you wherever you may be and Allah sees all that you do). Because He is : *wama taf aloo min khairin ya'lamul laah* 2:197 (Allah is aware of any virtuous act done by you and He knows fully well that which you spend discreetly or openly in His way). 2:270, 2:273, 3:92, 2:215. Not only the virtuous acts but He is aware of all deeds and nothing is hidden from Him: *wamal laahu bi ghafilin amma ta'lamun* 2:85, 35:8, 2:95, 16:91, 42:25, 13:42, 29:45, 47:30. At least at a hundred and twelve places in the Qur'an it has been mentioned about Him being All Knowing or 'aleem'. Also it has been mentioned about Him being 'baseer' i.e. All seeing : *innal laaha bima ta'lamuna baser* 2:233, 2:96, 2:237, 2:265, 3:162, 11:112, 41:40, 49:189, 57:4.

Allah sees all:

Man is foolhardy in thinking that nobody sees him. : *a'yahsabu ul lum yarahu ahad* 90:7 does man think that nobody is watching him [in doing what he does] because the truth is: *wal laahu baseerum bil ibad* 3:19. Allah watches all His slaves and this fact has been mentioned at least at forty places in the Qur'an. This fact has somewhere been described by the term 'khabeer' : *wal laahu bima tsa'lamuna khabeer* 2:234, 2:271, 3:152, 121:111, 27:88, 58:13 and this has appeared at about 36 places.

Allah hears all:

He also hears everything no matter how secretly it is communicated: qul rabbi ya'lamul qaula fis samaee wal ard – wahuwas sameeul aleem 21:4 ( say that whatever transpires in the skies or on earth is known to Allah and He is All knowing and All hearing).

God hears all and sees all: innal laaha sameeoon baseer 58:1, 22:61 this has been reiterated at least 42 times.

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When God sees all and hears all then nothing can remain hidden from Him.

Makafaati amal [the natural turn of events or reap as you sow ]:

This means that nothing [good or bad] escapes the law of natural turn of events or the 'makafaati amal' and you are recompensed for even the slightest bit of good or evil.

There can be no deed without due return:

Fa muy ya'mal misqala zarratiy khairyn yarraḥ – wa muy ya mal zarratin sharraḥ yarraḥ 99:7-8 ( and the slightest bit of good or bad shall be duly recompensed).

This is the truth about the knowledge and reality about God and just as God Himself is infinite so is His knowledge infinite too. So naturally any man whose personality reflects God's traits shall also find that his knowledge increase with the development of his personality. This is why the Qur'an describes the believers as those with knowledge and perception. On the other hand it has clearly said that the people who do not employ their intellect and reason shall go to hell and exist on an animal level only. And they are the worst of creations 8:22 because it is intellect and reason that distinguish man from animals. As such those people whose personality fails to develop, do not exist at a human level.

Obviously a society that ensures the establishment of a Godly system shall be very well informed indeed. This is the point which the old woman drew Caliph Omar's attention to by saying that if the Caliph can not arrange to be aware of the condition of all his subjects then he had no right to be the Caliph in the name of Allah who was All knowing.

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The caliph or the chief of the Believers must have a personality which is developed more than the others and the individuals of the party of God [the believers] themselves live their lives according to the commands of God. That is, the whole society is, to a human extent, All knowing and All seeing.

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Q u d r a t:

“Qadar’ means to evaluate. Evaluation and measurement are ordinarily called rule and law because they signify that the workings of the universe is taking place according to the laws that God has fixed for them. This is a scheme or formula as per which a scheme is carried out or implemented. Obviously in order to make any rule or law produce results force is required ; if there is no force to implement the law then that law has no value or authority. The beautiful manner in which the laws are operative in the universe makes it obvious therefore that a complete and great force is at work behind those laws. This Godly force has somewhere been called force and somewhere ‘qudrat’. But this ‘qudrat’ or force is not a dictatorial force but a force of a complete Power which is employed in producing His laws:

Surah Zaariyat says:

Innal laaha huwar razzaqu zul quwwatil mateen 51:58 { verily God provides sustenance or ‘rizq’ to everyone; He is Powerful and streamlined}.

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That is why it is said not to attribute partners to Him because when God is so powerful then how can there be any partner with him?

Wa mimman naasi muy yattikhizu min doonil laahi andadan yuhibuunahum kahubbil laah – wal lazeena amanu ashaddu hubbal lul laah – wa lau yaral lazeena zalama iz yaraunal azaab – annal quwwatal laahi jamee’a – wa annal laaha shadeedul azaab 21:165 ( and there are some who attribute partners to God and love them as they should love God although those who have faith love God the most [here love means obedience]; they will realize what they are doing when punishment faces them; at that time they shall find out that only God is All Powerful and His punishment is very severe for those who are disobedient to His laws).

In this 'aayat' it has been said: annal quwwatah lil laahi jamee'a ( power belongs entirely to Allah. Surah Kahaf says: La quwwatah illa billah (nobody is as powerful as Allah) 18:39.

Completely overpowering:

At other places the word 'qaadir' has been used to denote powerfulness:

Awalum yarau annal laahal laazi khalaqas samawati wal arda qaadirun ala ayn yakhluqa minhum.....17:99 ( have those who deny the hereafter [17:98] do not deliberate on the fact that Allah who is capable or has the power to create the sky and earth also has the power to create more like them [the humans beings, the sky or the earth, or the life like this life]).

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Awalaisal lazi khalaqas samawatil arda bi qaadirin ala uy yakhluqa mislahum – wa huwal khallaqul aleem 36:81 ( Can not God who has created the sky and the earth capable of creatin another earth and the sky ; verily He can do so and He possess great creative skills and He is All knowing).

Because He is not one to tire after creating the sky and the earth and He can surely raise the dead to life again:

Awalum yarau ul lal laahal lazi khalaqas samawati wal arda walum ya'ya bi khalaqihinna bi qaadirin ala uy yuhyi yal mauta –bal innahu ala kulli shaiyin qadeer 46:33 ( have these people not deliberated on the fact that Allah, who has created the sky and the earth and did not tire even a little after creating it , possesses the capability to raise the dead ; surely He does, and He is capable of doing anything).

The 'qudrat' or capability of giving 'a second life' or creating renaissance:

The all powerful who has created the universe from nothing, can very easily raise the dead or cause renaissance:

Qul seeru fil ardi fun zuru kaifa badal khalqa summal laahu yunshiool nash'atal aakhirah – innal laaha ala kulli shaiyin qadeer 29:20 ( O prophet, tell them to go around the world and see how God created the creatures;and He shall recreate them [raise them from the dead once again]; verily He is capable of doing anything).

Surah Qiyamah says that God has created man from a very humble thing [the sperm of man]: alaisa zalika bi qaadirin ala uy yuhyal mauta 75:40 (is He not capable of raising the dead [surely He can]).

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Surah Taariq says:

Innahau ala raj'ihl la'qaadir 86:8 (verily He is quite capable of recreating man) and in a way in which every iota of man is recreated again: qaadireena ala un nusawwiya bananahu 75:4 (verily We are capable of recreating even the fingertips of man again). If He wants He can replace mankind with another creature like Him:

Iy yasha yuzhibkum ayyuhan naasu wa yaati bi aakhireen – wa kaanal laahu ala zalika qadeera 4:133 ( if God so desires He can easily replace you all with others and He is quite capable of doing so).

After refuting what the Christians believe it is said:

Qul famye yamliku minal laahi shaiya inn arada ayn yuhlikal maseehab na maryama wa ummahahu wamun fil ardi jamee'a – wa lil laahi mulukus samawati wal ard – wama bainahuma yakhlaku ma yasha – wal laahu ala kulli shaiyin qadeer 5:17 ( tell them [O prophet] that if God wants to annihilate Jesus son of Mary and all the rest on this earth then nobody can protect them; Allah rules over everything in the sky and the earth and that is between them; He can create what He Wills and is over powering over all).

The overpowering over the fountainheads of life:

We do not have to go far to see that He rules over all forms of life. If water, on which all life depends, is made to change its state by God then everything shall meet its end.

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Wa anzalna minas samaee ma um bee qaadarin fa askannahu fil ard – wa inna ila zahabim bihi la'qadirun 23:18 ( and we made it rain as per a certain measure and made it stay as per a certain limit [as required]; but We are even capable of taking it away [letting it flow all into the sea]).

Everything in the universe [the operation and administration of everything] takes place as We arrange and all laws of nature are manifestations of His plan or Will:

Allahul lazi khalaqa sab'as samawatiw wa minal ardi mislahun – yatanazzalul amru bainahunna li tas'lamu annal laah ala kulli shaiyin qadeer .....65:12 Allah has created many plantes and earth is one of them and between them God's will is operating [as per His laws] ; this has been mentioned so that you may know that He is overpowering over everything).

The capability to change nations or 'ummats' i.e. replacing one with the other:

His laws are operative among nations just as His laws are operative over everything else in the universe. The rise and fall of nations, their 'death or life', all takes place as per His laws:

....inna laha qaadirun – ala un nubaddila khairam minhum wama nahnu bi masbuqeen 70:40-41 ( We are quite capable of replacing them with other people and nothing can prevent us from doing it if We want to do this).

Dominance on earth or deprivation from this domination takes place according to His laws which He created as per His Will:

Qul la huumma maalikal mulki tutil milka mun tashao wa tanziool mulka mimman tashao wa tu izzu mun tashao wa tunazzila mun tashao bi yadaikal khair – innaka ala kulli shaiyin qadeer 3:27

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( O Lord, You are the Lord of the universe and is the Lord of every domination; all dominance or subjugation is controlled by you; [i.e. occurs as per your laws]; You are the All Powerful and hold the reins of All Authority in Your hands; nothing is out of your control).

He has the Power to punish any nation that refutes His laws from beneath the feet or from above its head:



Qul huwal qadiru ala uy yab'asa alaikum azabam min fauqikum au min tahti arjulukum 6:65 ( tell them [O prophet] that He is quite capable of punishing from beneath your feet or from above).

It was such punishment or 'azaab' that was wrought on the disbelievers of Makkah at the hands of the [prophet Muhammed and his followers). The prophet Muhammed had been given premonition about this:

(and We are quite capable of making them see that which we have promised to them [within your lifetime]).

And to think this was the 'sign of God' to witness which they had been clamouring!:

Wa qaalau lau la nuzzila alaihi aayatun mir rabbih – qul innal laaha qadirun ala uy yunazzila aayaatiw wala kinna aksarahum la ya'lamun 6:37 ( and the say : why wasn't some sign revealed to him[the prophet] from his Lord. Tell them verily his Lord is quite capable of revealing some sign but most people do not know this reality).

This is the law of the rise and fall of the nations: that is, if they follow God's law they rise and fall if they refute His laws.

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The former nations that were destroyed were destroyed for refuting God's laws. And even today the nations rise and fall as per this law.

God, the All Powerful and Capable:

If any nation falls as per this law then Allah's grip is so powerful that nobody can be of assistance in giving any relief:

Kazzabu bi aayatina kulliha fa akhaznahum azizim muqtaduiir 54:42 ( they refuted our signs so we held them in Our firm grip).

As against this, the Lord's beneficence for the believers is also unstoppable:

Innal muttaqeena fee jannatiw wa nahar – fee maq'adi sidqin inda maalikim muqtadir 54:54-55 (verily the ' muttaqis' [God fearing] shall be in gardens and near canals , in a very good place with the Lord of the universe).

As such the endowment of beneficence or awarding of punishment occurs as per the law of God: kaanal laahu ala kulli shaiyim muqdura 18:45 (God has power over everything).

For the great wonderment of nature the Qur'an has also used the word 'aalaayi' which is generally translated as God's beneficence: Surah Rahman says: fa bi ayyi aalaee rabbikuma tuklazzibaan (which of the wonderful beneficence of Your Lord the God will you deny?) . In the Arabic language the word 'aalaee' means power or capability too. Ibn Kareer Tabri says the word means this. (Ref. Tafseer of Ibn Jareer vol.27) .

‘Aalaee’ meaning ‘qudrat’ or capability:

Wherever the word ‘aalaee’ has appeared in the Qur’an it seems that its meaning as capability is more appropriate than beneficence. In surah Airaaf, the prophet Heber says to the people of his nation that God has made them the successors to Noah’s nation and endowed their generation with power and affluence and thereafter it is said: fazkuru aalaa Allahi la allakum tuflihoon 7:69 ( do not be oblivious of the capabilities or the ‘qudrats’ of God so that you may be successful) . A little ahead the prophet Swaleh told his nation to recall the time when God made them the successors to the nation of Aad and made them inhabit the land and made them powerful enough to carve out mountains and make their forts then said fazkuru aala Allah 7:74. In describing the tales of destruction of the past nations in Surah Najam, it is said that God overturned their habitations and thus punished them:

Fabey ayyi aalaee rabbika tatamara – haaza nazeerum min nuzuril oola 83:55-56 ( so which of your Lord’s capabilities will you doubt; this prophet too like former prophets before him warns you about fearful fate of disobeying God).

Thus we see that in the above ‘aayaats’ or sentences the word ‘aalaee’ has been used to express capability and not beneficence.

We have also seen from the foregoing that a complete personality enjoys complete authority. Thus, the more a person’s personality is developed the more powerful he becomes. But his force or strength is not wild and unbridled or destructive power but power within the bounds of Godly laws ; to punish criminals is also an aspect of humanitarian behavior because if destructive forces are not checked by force then constructive work can not be carried on in the world. The Qur’an wants to build a society in which the personalities of all- not only the majority but all persons- takes place and the forces of individuals are used for the welfare of humanity at large.

Such a society or nation is called 'ummati wustah' [the medium nation] or the 'khairu ummah' [the benevolent nation]. The world is how it is today [a chaotic world] because it is not inhabited by such a society.

Taqdeer [Destiny]:

The root of this word is the same as that of the word 'qadar' i.e. qaf, daal, rah. I feel that one chapter is not enough to explain what 'taqdeer' is that is why I have dedicated a separate book to explain what 'taqdeer' is and it is titled 'kitabit taqdeer' ; this book has already been published. The readers who want to know about 'taqdeer' in detail may refer to the book 'kitabit taqdeer'.

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[God's] Throne or Chair:

These words have been used in the Qur'an to denote the power and authority of God:

Faka ayyin min qaryatin ahlaknaha wa'hiya zalimatun fahiya khawiyatun ala urushiha wa beyrin mu'attalatiw wa qasrim mashed 22:45 ( there have been many habitations [of people] which were destroyed due to their oppressive behavior and they were completely destroyed so that their roofs caved in, their wells dried up, and their high buildings turned into ruins).

The literal meaning of the word 'arsh' is roof; it is also used for the hutments or rattan work built on the top of high buildings[in those days]:

Wa auha rabbuka ilan nahl a'nit takhizi minal jibaali buyutaw wa min shajari wa mimma ya'rishun 16:68 ( and your Lord made the bee with the instinct to build its house or hive in the mountains, trees, or on the rattan work on top of houses [which are made for this very purpose]).

This word is also used to signify the seat of power.

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In the tale of the prophet Joseph it is mentioned that when his parents came to him [in EGYPT] :

Wa rafa'a abwaihi alal arsh 12:100( he made them sit on a high throne).

The Qur'an speaks about the throne of Queen Saba thus: walaha arshun azeem 27:23 (and she possessed a very big throne).

Therefore we see that the word 'arsh' is used to mean the seat of power ; in modern times it signifies 'control'.

The other word is 'Kursi' or chair which originally means the basis but this word too is used to mean the seat of power.

The meaning of throne in this context:

Surah Mnuminoon says 'do you think that this world had been created without any purpose'; and after that it is said:

Fata'alal laahu malikul haq – la ilaha illa huwa – rabbul arshil kareem –323:116 ( Allah is verily the great Lord and He is above such things; there is no God except Him; He is in possession of the throne of exaltation or respect).

At another place it is said:

Qul mur rabbus samawatis sabee wa rabbul arshil azeem sayaquluna lil laah – qul afala tatttaqoon – qul mum biyadehi malakutu kulli shaiyiwa wa huwa yujiru wala yujaru alaihi in kuntum ta'lamun 23:86-88 ( O prophet! Ask these disbelievers who is the Lord of the many heavenly bodies and of the sky; they shall immediately reply 'it is Allah'; then say ' why do you not then fear the fate of your denial [of God's deen];ask them if they know who is the Lord of all things and who protects all; it is nobody but Allah and there is no one beside Him who can do that).

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The rule of the universe:

God is the ruler of the universe: rabbul arshil azeem and biyadehi malakutu kulli shaiyin (or everything is in His power). Surah Bani Israeel says:

Qul,lau kaana ma'ahu aalihatin kama yaquluna izal lab taghu ila zil arshi sabeela – subhanahu wa ta'aala amma yaquluna uluwan kabeera 17:42-43 ( [tell them] that if there were more than one God then the other gods would certainly sometime have challenged the one God but He is above all that they may allege about Him, much above).

The status of [God's] :

At another place it has been said: rafi ud darajati zul arsh 40:15 (i.e. the Being with high status). It is said:

Zul arshil majeed – fa aalul lima yureed 85:15-16 ( the exalted Being; He does whatever He wants).

And if there was anyone who shared His Rule and Authority then there would be chaos in the universe:

Lau kaana feehima aalihatin illal laahu lafasadata – wa subhanal laahi rabbil arshi amma yasifun 21:22 ( if there were any other gods in the sky or on earth excepting God, then verily there would be chaos. God the Great is far above everything they may allege about Him).

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There is nobody beside Him who should be worshipped. All sort of Greatness belongs to Him only and the central control of the universe is in hands:

Allahu la ila ha rabbul arshil azeem 27:26 ( Allah is the one beside whom there is no other God; He is the sole possessor of All Supremacy).

Since the control of the entire universe is in his hands [everything in the universe operates according to His laws] therefore the individual or group that follows His laws needs no other support:

Faql hasbi'allahu la ila ha illa hu – alaihi tawakkaltu wa huwa rabbul arshil azeem 9:129 ( tell them that God's support is enough for me; there is no other God beside Him; I believe and trust His laws; the whole universe is under His command).

He rules over everything in the sky and on earth:

Subhana rabbis samawati wal ardi rabbil arshi amma yasifun 43:83 He is the Lord of the skies and the earth and He is above all talk which people indulge in about Him [due to their ignorance}).

Attaining the throne or 'istawa alal arsh':

The first stage was that of creation and the second of setting up the administration of the universe. These arrangements have been called by Qur'an as the 'istawa alal arsh' which means setting up the universe's control.

The meaning of 'istawa':

It means to be seated firmly . The tale of prophet Noah says:

Fa iza tawaita unta wa mun ma'aka alal fulki faqulil hamdu lil laah....23:28

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(so when you and your companions are seated in the boat then say that all praise is for Allah).



And when the boat braved the tremendous storm that ensued and sat on mount Judi then it was said: wustawata alal judi 11:44 ; this word 'istawa' has also been used to sit firmly on the back of animals while riding them : li tastau ala zahoorihi 43:13 (so that you sit firmly on their backs).

When a man reaches maturity his limbs are perfected- and this condition too has been described as 'istawa': About the prophet Moses it is said: wa lamma balagha ashaddahu wus tawa....28:14 (when he attained the full bloom of his youth ; similarly when a tiny plant becomes a tree then it becomes strong and sturdy; this condition too has been described as fasta'lak fas'tawa 48:29 when this word is used with the word 'ila' then it will mean to draw attention: huwal lazi khalaqa lakum ma fil ardi jamee'oon wa summas tawa ilas samaee fasawwahunna sab us samawat...2:29 ( Allah has created all things on earth for you then He attended to the sky and streamlined many planets).

At another place it has been said that He perfected the earth in two days [or stages]: summas tawa ilas sama 41:11 (then He attended towards streamlining the sky). The foregoing shows that 'istawa' means to set up in an organized or firm way [or to attend to something in order to streamline it]. And therefore istawa alal arsh would mean to have a firm grip on the control of everything; this is the authority and overpowering due to which the universe runs in an organized way so that everything in the universe operates as per the manner ordained for it by God the Lord.

Allahul lazi rafa'as samawati bi'ghairi amadin taraunaha summas tawa alal arshi wa sakh-kharash shamsa wal qamar – kulla yajri li'ajalim musamma – yudabbirul amr 13:2 ( Allah is the one who created the sky without the pillars which you cannot see and then He

established His control over the universe then set the sun and moon on their course or duties so that each of them keeps on moving towards its fixed goal; verily God is the one who is administrating the universe).

The scheme of things:

This has been mentioned in surah Airaaf too. See 7:54. In surah Yunus, after the mention of the creation of the earth and the sky, it is said: *summas tawa alal arsh – yudabbirul amr* 10:3 ( He attained the throne so that He can plan the course of things in the universe). At another place it is said:

*Allahul lazi khalaqas samawati fil arda wama bainahuma fee sittatin ayyamin summas tawa alal arsh – ma laku min doonihi miw waliyiw wala shafee – afala tazakkarun – yudabbirul amra minas samaee ilal ardi summa yu’rijul ilaihi fee yaumin kaana miqdaruhu alfa sinatim mimma ta’uddun* 32:4-5 ( Allah is the one who created the earth and the sky in six days or stages and then He attained His throne. There is no helper beside Him nor intermediary. Do you not understand? He manages affairs in the sky and on earth then [through passing several evolutionary stages] loftiness rises towards Him in an year [your thousand years] ).

Other things shall be explained later. Here we shall only see that ‘tadbiri umur’ or the scheme of things means the workings of this great universe in which everything carries out its ordained function as per God’s will.

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*Huwal lazi khalaqas samawati fil arda fee sittatin ayyamin summas tawa alal arsh – ya’lamu ma yuliju fil ardi wama yukhruju minha wama yanzilu minas samaee wama yaruju feeha – wahuwa ma’akum ainama kuntum – wal laahu bima ta’lamuna baseer – lahu mulkus samawati fil ard – wa ilal laahi turja’ul umur* 57:4-5 ( Allah is the one who created the sky and the earth in six stages or days and then He attained His throne. Whatever enters the earth or comes out of it and whatever comes down from the sky or rises towards it is known to Him.

He is with you all wherever you are and He watches your deeds. His kingdom is in the skies and on earth and all matters revolve around Him).

The entire universe has come into being and exists due to God's benevolence:

The system of the universe is due to the kindness of God because everything gets its sustenance from God. That is why it is said: ar rahmanu ala arshis tawa – lahu ma fis samawati wama fil ardi wama bainahuma wama fis sira 20:5-6 (the control of the entire universe is in his hands and He is very kind who provides sustenance to the entire universe. Whatever is in the sky and on earth and between them and in the depths or 'tahtis sira' all belongs to Him). Surah Huud says:

Wa huwal lazi khalaqas samawati fil arda fee sittati ayyamiw wa kaana arshuhu alal maaee li'yabluwakum ayyukum ahsanu amala 11:7 ( Allah is the one who created the earth and the sky in six long periods or days and His throne is on water so that He provides you with opportunities to prove your worth).

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God's throne is on water:

This does not mean that His 'throne' floats on water. As explained earlier , 'throne' means His dominance, and water is mentioned because it is the source of all life:

Wa ja'alna minal maaee kulla shaiyin bhayyi 21:20 ( and We have created every living thing from water).

It is a fact [that is borne out by modern day scientists] that water is the source of all life and that all life depends on it. Thus *arshuhu alal mae* means that He controls the fountainhead of life. At another place it is said:

*Khalaqal mautawwal hayata li'yabluwakum ahsanu amala 67:2* (He created life and death so that it can be proven who among you is better in deeds).

This means that He controls not only life but death too:

*Kaifa takfuruna bil laahi wa kuntum amwatan fa ahyakum summa yumitukum summa yuhyikum summa ilaihi turjaoon 2:28* ( how can you deny God whereas you were dead and He granted you life and after life He shall give you death again and again give you life after death; verily you all have to return to Him).

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How this great universe operates is beyond the comprehension of man.

The officials or bureaucracy of the throne or rule of God:

Man knows only about the physical laws and he knows nothing about the meta physical. That is why the meta physical things described by the Qur'an are only allegorical and called 'mutashbihaats' [similar to]. In this context, it is said about the 'haamileeni arsh' or those who carry out God's orders in running this great universe:

Al lazeena yahmilunal arsha wa mun haulahu yusabbihuna bihamdi rabbihim 40:7 those who are carrying out God's orders are engaged in serving the orders of God).

On the day of Judgment too, the 'mala'ikah' or the angels shall be around God's throne or 'arsh' or will be around to carry out His orders:

Wa taral mala'ikah ha'affeena min haulil arshi yusabbihuna bi hamdi rabbihim 39:57 ( and the angels shall be around God's throne and would be engaged in carrying out the orders of their Lord).

At another place it is said:

Wa yuhammilu arsha rabbika fauqahum yaumaizin saamaniyyah 69:17 ( and ' that day' eight angels shall be lifting your Lord's throne)

To determine the direction:

It has already been explained that 'throne' of God means His control or administration and to 'lift the throne' means carrying out His orders. This has been related in an allegorical way otherwise to conceive a throne for God and to have the same lifted by angels is wrong. He is above such things. When the pharaoh told in a ridiculing way 'build a big tower for me so that I can climb it and see Moses' God', the Qur'an says that he had swerved from the right path.

He didn't know what God was 40:36-37. To conceive of any direction or way for God is to hold a wrong concept about Him. For huwa ma'akum ainamakuntum (wherever you are He is with you) and in this vein His 'throne' or control encompasses all the expanses of the sky and the earth.

Waseya kursiyyuhus samawati wal ard 2:255 ( His control or knowledge encompasses the entire earth and the sky..

The group of people which establishes a Godly system on earth shall be the upholder of God's system or 'the lifters of God's throne';. We must realize that a nation which reflects Godly traits [to a human degree] will indeed be a very great nation and ignominy or degradation shall not even be able to come near it. They shall be the masters of this world.

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Malakut:

The dominance and authority of God that has been discussed in previous chapters and is also called 'malak'. All laws that are operating in the universe belong to Allah therefore the entire universe is under His 'kingship' or authority :

Innal laaha lahu mulkus samawati wal ard – yuhyi wa yumeet – wa mas lakum min doonil laahi miw waliyyiw wala naseer 9:116 ( verily all kingship on earth and in the sky belong to Him ; it is He who gives life and death ; and there is no helper or friend beside Him).

This has been reiterated at many places such as in 2:107, 7:158, 57:2). He has created the universe. He is badi'oos samawaati wal ard [creator of the world without any model] and thereafter He creates whatever He Wills [according to His grand scheme]. He rules over all creatures.

wa lil laahi mulkus samawati wal ardi wama bainahuma –yakhluqu ma yasha – wal laahu ala kulli shaiyin qadeer 5:17, 42:49 ( whatever is in the sky and earth is subservient to God and He creates what He wills and He holds authority over all things).

The dominance over everything in this universe:

God has not only created everything but He has also made the laws according to which everything operates; nothing can violate His laws in the universe :

Alum tara annal laaha yusabbihu lahu mun fis samawati wal ardi....inna fee zalika la'ibratal li'oolil absaar 24:41-44, 39:6 ( do you not know that whatever is in the sky or the earth is engaged in carrying out its duty ordained by God especially the birds which fly in the air with their wings and everything knows how to [praise God' or how to carry out its ordained task as set by God) and God is fully aware of their deeds and it is Allah who has authority on earth and the sky and everything is moving towards Him. Do you not know that Allah makes the clouds move from one place to another then stacks them one upon the other and then you see the rain which comes out of the clouds and He makes hail drop from large sections of the clouds and makes them fall where He Wills and spare the places He wants and makes day and night follow one another. There are many lessons in these things for those who know.

It is such phenomena by deliberating on which the prophet Abraham had reached the conclusion that surely a Great Being that is not subservient to anybody is running the universe so smoothly and He rules over everything.

Wa kazalika nuriya ibrahima malakutas samawati wal ardi wali yakuna minal mumineen 6:75  
( and We showed these phenomenon to Abraham so that he may be a firm Believer).

Nobody shares God's dominance of this Universe:

Nobody shares God's authority over the universe:

Al lazi lahu mulkus samaati wal ardi walam yattakhiz waladaw wa lum yakul lahu sharikun fil mulki wa khalaqa kulla shaiyin faqaddarahu taqdeera 25:2 (He is such a

Being which enjoys dominance in the sky and on earth ; He has not ordained somebody as His progeny nor partner; He has created all things and fixed a measure for each).

Surah Bani Israeel says:

Wa kulil hamdu lil laahil lazi lam yattakhiz waladaw walam yakul lahu sharikun fil mulki wa lau yakul lahu waliyyum minaz zulli wa kabbirhu takbeera 17:111 (He has no partner nor is there anyone who helps Him because of any weakness on His part [because He is free of all such things i.e. weakness, tiring etc] therefore establish His greatness on earth as indeed it should be done).

Because there is nothing He cannot do, and there is also nothing which is not known to Him. He sees everything and oversees everything.



Lahu mulkus samawati wal ard – wal laahu ala kulli shaiyin shaheed 85:9 ( the kingdoms of the sky and earth belong to Allah and He oversees everything).

Therefore it is unawareness to attribute any partners to Him. The truth is that one who has any power has the capacity to intervene but nothing can hold any power of his own volition therefore there is no question of any interference in God's working. Thus it is said:

Anit takhizu min doonil laahi shufa'a – qul awalau kaanu la yamlikuna shaiyaw wala ya'qilun – qulil laahush shafa'atu jamee'a – lahu mulkus samawati wal ard – summa ilaihi turja'oon 29:43-44 ( do they worship other gods beside Allah [thinking that they shall intercede on their behalf]; how can they do that when they have no knowledge and no power of their own? Only God can intercede on anyone's behalf because all power in the sky or earth belongs to Him and every step you take moves you towards Him).

At another place it is said:

Wa tabarakal lazi lahu mulkus samawati wal ardi wama bainahuma – wa ilmuahu ilmus sa'a – wa ilaihi turja'oon – wala yamlikul lazina yadoona min doonihish shafa'ata illa mun shahida bil haqqi wahum la ya'lamoona 43:85-86 ( and the Being is very exalted to whom the kingdom of the sky and the earth belongs; and only He is aware of the time when the incumbent revolution will take place; every step you take is taking you to Him and those that people worship beside God have no power whatsoever to intercede on their behalf except those that had attested to the truth and they were aware of and believed in [ the things to come]).

Those who the people worship beside Him have no power at all:

Zalikumul laahu rabbukum lahul mulk – wal lazeena tad oona min doonihi ma yamlikuna min qatmir 35:13 ( God your Lord is All Powerful and those you call on beside Him [for help] do not even have an iota of power [not even equal to the flimsy membrane which covers the seed of a date] .

The dominance or government of God in the life hereafter:

God's dominance or governance is not confined to this world only but it extends to the life hereafter because the discrimination about life 'here and in the hereafter' are man made. For Him, there is no difference and the latter is merely the continuation of the former. Even otherwise He has authority without any confine of time therefore if today He is Almighty then tomorrow too He shall be All Powerful. Li'munil mulkul yaum 40:16 ( who shall be powerful on that day [day of judgment]) The answer is: walahul mulku yauma yunfakhu fis soor 6:73 ( He shall be Powerful even on the day the 'soor' [trumpet ] shall be sounded. Surah Hajj says: almulku yaumaizin lil laah 2:56 ( that day the kingdom shall belong to Allah) See also 25:26.

Wa lil laahi mulkus samawati wal ard – wa yauma taqumus sa'atu yaumaizin yakhsarul mubtiloon 45:27 ( it is God's governance in the sky and on earth and on the day of judgment too He shall rule – the day in which the perpetrators of falsehood shall face great loss).

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Therefore, pardon or punishment shall be awarded as per God's command(or as per His laws) :

Alam ta'lum annal laaha lahu mulkus samawati wal ard – yu'azzibu muy yasha wa yaghfiru limuy yashao wal laahu ala kulli shaiyin qadeer 5:40 ( do you not know that God rules in the sky and on earth and the decisions of pardoning and awarding punishment are taken as per His will [law] and He is dominant over all things).

Also see 3:188, 5:18, 5:120, 48:14.

The governance or domination in the sky and on earth:

All Power in the sky and on earth belongs to God the Almighty. It was asked: mun bi yadehi malakutu kulli shaiyin 23:88 (who is it who exercises control over everything?) The answer was given that: fa subhanal lazi bi yadehi malakutu kulli shaiyi wa ilsihi turjaoon 36:83 (exalted is the Being who has the control over everything and every step you take is moving you towards Him). Also see 67:1 . as such one of the traits of God is 'malakul quddus' {the exalted and the Almighty}.59:23, 62:1 i.e. the real authority , free from all faults and weaknesses. Fa ta'alal laahu mulkul haq – la ila ha illa hu – rabbul arshil kareem 23:116 ( the real authority, the exalted; there is no God beside Him; the possessor of all exalted authority).

In the universe all arrangements have been made directly by God himself but in men's world, it is the men through whom all laws are implemented. This is called human freedom of action and God has fixed the rule for getting dominance or losing it. Thus if something is begotten or taken away it is due to acting on the rules that He has made and therefore it is He who is a maalikul mulk i.e., All Powerful . If men act as per His laws then they enjoy dominance in this world but when they don't then it is taken away from them.

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Maalikul mulki tu'til mulka mun tashao wa tunziool mulka mimman tasha 3:25 ( You are the real authority behind every thing and if You want You give dominance but if You want then You take it away).

Because everything belongs to Him:

Lahu ma fis samawati wa ma fil ard 26:64 ( everything in the skies and on earth belongs to Him).

And when everything belongs to Him, then He is the Lord of All:

Yusabbihu lil laahi ma fis samawati wama fil ard – lahul mulku walahul hamd – wahuwa ala kulli shaiyin qadeer 64:1 (everything in the sky and on earth is engaged in performing its task as ordained by Him ; therefore He is not only All powerful but He deserves All Praise too).

The grandeur of His greatness:

Since He rules over the entire universe, who can be greater than Him? [i.e. Nobody].  
Therefore He is the Great. : lahul kibriyao fis samawati fil ard 45:37 It is such a God that the Qur'an tells you to worship:Zalikumul laahu rabbukum lahul mulk 35:13 .

A complete personality is completely independent.

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And the more independent it is the more it is able to exercise its Power. Thus to judge as to how powerful a personality is we can use the yardstick to measure as to how powerful that

personality is., and independent in its decision. If someone instead of making his own decisions follows somebody else ( whether willingly or by coercion) then it can be said that his personality is not developing. Obedience can only be to God's laws and that too willingly. Within the purview of these laws a man should be entirely independent in his decisions. This then is the true distinction of a developed personality,.

A party whose members possess such developed personalities will be an independent party with its own free will. But its dominance will be not for making others obey its commands but that of Allah's laws so that their personalities too become developed.

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God is so powerful that He also holds life and death in His hands. What is the fountainhead of life? The closest that scientists have reached in this context is that they have guessed as to how life developed or evolved but as to where life has come from nobody knows.

The Qur'an tells us that God is 'al- hayyee' i.e. the source of all life that is He is the creator of all life in the universe. That means that just like He has created matter, He has also created life and no one else controls life. In other words nobody else can create life. God has fixed laws for the strength and weakness in life by following which life can either be strengthened or weakened. Since death is the ultimate weakness of life He has said that death too is in His hands just as life is. This is the meaning of the verse of the Qur'an which says 'He gives life and He gives death'.

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Innal laaha lahu mulkus samawati wal ard – yuhyi wa yumeet – wama lakum min doonil laahi miw waliyyiw wala naseer ( verily the kingdom in the sky and on earth belongs to God and it is He who gives life or death; you have no helper beside Him).

Surah Hadeed says:

Lahu mulkus samawati wal ard – yuhyi wa yumeet – wahuwa ala kulli shaiyin qadeer 57:2 ( He is the Lord of the sky and of earth; He gives life and He gives death; and He is dominant over everything).

SurahYunus says:

Huwa yuhyi wa yumeetu wa ilaihi turjaoon 10:56 ( it is He who gives life and it is He who gives death ; and every step you take is towards Him).

This reality has been acknowledged at many places in the Qur'an. By deliberating on the verses in these places it will dawn on the reader how the same principle has been described at different places in such a way that it seems that the fact has been brought to light for the first time. And the reiteration also serves to imbed the principle in mind. To get the full impact of the verse we can consider these following verses 15:22, 23:80, 40:68, 44:8, 50:43, 53:44.

A natural reasoning:

Life and death have been presented as reasoning for those who refuse to believe in God's existence:

Kaifa takfuruna bil laahi wa kuntum amwatan fa ahyakum – summa yumitukum summa yuhyikum summa ilaihi turjaoon 2:28

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( how can you deny the existence of God? He granted you life, then imparts death and then gives you life anew [in the hereafter] and every step you take is towards Him).

Surah Hajj says:

Wa huwal lazi ahyakum –b summa yumitukyum summa yuhyikum innal insana lakafoor 22:66 ( God gave you life and then shall impart death and then give you life anew [in the hereafter ; verily man is a very unthankful). This is the aspect of belief.

Logical argument or reasoning:

Wat takhazu min doonihi aalihatan la yakhlaquna shaiyaw wa hum yukhlafuna wala yamlikoona li'anfusahim zarraw wala nafaw wala yuamlikuna mautaw wala hayataw wala nushura 25:3 ( and these people worship others as their gods although they themselves are creation[and not God] and cannot even benefit or harm themselves neither have they any power over life or death).

Materialists:

There is a school of thought among the materialist scientists that when matter is arranged in a particular way [on its own] then life is created and when these elements of matter become disorganized then death takes place. This is a very old school of thought and goes back to the Greek philosophers. When the Qur'an was revealed, this school of thought was very much there:

Wa qalu ma hiya illa hayatunad duniya namutu wa nahya wama yuhlikna illad dahr – wama lahum bi zalika min ilm – inn hum illa yazunnon 45:24

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( and [they] say that life of this world is all that is to life; that there is no life after the life of this world and this death is nothing but the disorientation of the elements; this is only a guess and theory only;’ it is not the truth).

The Qur’an believes in the continuation of life and the believers in the Qur’an have this faith also. The Qur’an says the truth is that:

Qulil laahu yuhyikum summa yumitukum summa yajma’akum ila yaumil qiyamati la raiba feehi wala kinna aksaran naasi la ya’lamoon 45:26 ( tell them that Allah gives you life and then He shall impart death to you and then collect you all on the day of judgment – the day which shall surely take place but a lot of people do not have faith in this and what they call knowledge is simply guesswork).

The theories of the west about life and death are being refuted by many in the west itself but we are not going to debate that here [that debate shall be carried in the book ‘Kitaabi Aakhirat’]. Here we shall concentrate on how the Qur’an has shown that God is Lord of life and death and He shall give man a new life after death [in the hereafter].



We shall now see the practical result of this faith: death is the most dangerous thing for man. He does everything he can to save himself from death and in order to be spared death he can become subservient to anybody. But if a man has faith that life does not end with death but begins anew in the life thereafter, he is filled with courage; he is afraid of nobody on earth and is ready to sacrifice his life for defending the truth; no shackle can bind him in this world and no oppressive force can obstruct his faith.

These are the brave men who set up a system of 'adl' or justice in this world and whose faith serves as a beacon light for all humanity.

A society that takes shape at the hands of such developed personalities will be ready to sacrifice itself for the sake of permanent values.

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'Tawakkal' (trust in God):

Have you ever noticed a paratrooper who calmly jumps out of a plane moving some few hundred miles per hour? How can the paratrooper jump out of the plane so calmly? The reason is that he is in possession of a very strong parachute that opens up at his slightest gesture and takes him safely to the ground. The parachute is very strong and reliable and if the paratrooper did not trust the parachute's reliability then he would never dare jump out of the plane. This faith and trust that the paratrooper has on the parachute is called 'tawakkal'.

We have seen in the previous chapters that God's laws are unchangeable whether in the universe or in man's world. It is easy to believe in the results in the universe because they are manifested in a palpable form but as far as human world is concerned, the results are imperceptible and are manifested after in a long time.

These results shall be manifested as per our standards of time only when these laws are implemented at the hands of the party of believers. The question is why would the party of believers be prepared to undertake such a difficult task? The answer is that they will undertake this difficult task only because of unshakeable faith in the good results that will be produced in society by acting on God's laws. Without that faith or 'tawakkal' the party shall not be able to take a single step. That is why it is said:

Innamal muminoonal lazeena iza zukiral laahu wakilat qulubuhum wa iza taliyat alihim aayatuhu zaadathum eemanaw wa ala rabbihim yatawakkalun – al lazeena tuqeemunas salata wa mimma razaqnahum yunfiqoon – oolaika humul muminoona haqqa – lahum darajatun inda rabbihim wa maghfiratuw wa rizqun kareem 8:2-4 ( the believers are people who, when God is mentioned, have their hearts affected and when the laws of God are mentioned before them their faith increases and they believe in the production of results [of deeds]; these people establish the system of the 'salaat' and whatever God has given them is kept open [for the nourishment of humanity]. These are real believers.

For them there is high rank with their Lord and respectful sustenance too).

The 'tawakkal' of the party of believers is not merely a concept. They firmly believe that muy yatawakkal alal laahi fahuwa hasbahu – (the party or individual who has faith in God's support need no other support. God's laws are sufficient for his support and they also firmly believe that : innal laaha baalighu amrihi {every scheme of God reaches fruition [and is never thwarted]). It can never happen that they are not uncompleted or breakdown in the middle because qad ja'alal laahu li'kulli shaiyin aadra 65:3 ( Allah has fixed measures for His laws).

The 'twakkal' or faith of the prophets:

When the 'tawakkal' of common believers is so strong then naturally the 'tawakkal' of the prophets will be much stronger. The fact is that when the prophets declared the truth [about deen] then they were very weak economically as per word standards and the first reaction to their invitation was strong opposition by the rebellious with much fanfare. But in the face of this strong opposition it was 'tawakkal' or faith which never deterred them. Despite the fact that there was an entire world of opposition they were staunch in their belief and invitation. They used to declare that:

In kaana kabur alaikum maqami wa ytazkiri bi aayatil laahi fa alal laahi tawakkaltu fa ajmaoo amrakum wa shuraka'a kum summa la yakun amrukum alaikum ghummatan summaqzu ilayyia wala tunzaroon 10:71 ( and if it bothers you that I invite people to the truth and invite all to God's way that you have forgotten, then my only trust is in God; whatever you want to do against me or your friends may go ahead and not give me any respite [and then see whether it does you any good]).

That is, despite your machinations, your friends and your wealth, my 'tawakkal' on God shall prove stronger and all your machinations to deter me from my path shall fail. And the world has seen how a weak individual's [prophets] invitation has carried on to this day and flourished and those who opposed him have become forgotten.

Under such circumstances, the prophet Heber said to his people:

..., fakiduni jammee'un summa la tanzurun – inni tawakkaltu alal laahi rabbi wa rabbikum ( you all can carry out all your schemes against me and do not give me any respite and see

whether you can harm me. That is because my 'tawakkal' is on God who is my Lord and yours too).

The prophet Shuaib also said this sort of thing:

....inn uridoo illal islahah mastatat – wama taufeeqi illa billahi alaihi tawakkaltu wa ilaihi uneeb 11:88, 7:89 ( I do not want anything but reform. And if I am to be successful in my mission then if God wants it [as His laws warrant] because I have trusted Him and referred to Him only ).

The prophet Abraham too held out a similar challenge to his people:

..inna bura'aa oo minkum wa mimma ta'budoona min doonil laah – kafarna bikum wa bada bainana wa bainakumul adawatu wal baghzao abadan hatta tuminu bil laahi wahdahu....rabbana alaika tawakkalna wa ilaika anabna wa ilaikal maseer 60:4 ( O people, we are completely frustrated with you and with those beside God that you worship; we refuse to have anything to do with you and there shall be alienation and enmity between you and us till you believe in the only One God...[he called out to his Lord and said] O God, we trust you , and refer to you and seek safety with you).

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Aside from these few individual examples, generally all prophets when confronted by the opposition of their people declared:

...inna nahnu illa basharum mislukum wala kinnal laaha yamunnu ala muy yashao min ibadehi – wama kaana lana un natiyakum bi'sultanin illa bi'iznil laah – wa alal laahi fal yatawakkalil muminoon – wama lana illa natawakkalal laahi wa qad haadana subuluna – wala nasbiranna ala maa aazaitumuna – wa alal laahi fal yatawakkalil mutawakkilun 14:11-12( yes, we are human beings like you all. But God selects whom He wants to endow him

with ‘fadal o ahsaan’ [i.e. the beneficence of prophethood] and we do not possess the strength to match you excepting if God somehow so provides and the faithfuls trust Him and why should We not trust Him because He has guided us and we shall be patient and persevere the torture that you are perpetrating on us ; thus it is Allah on whom all perseverers should have ‘tawakkal’ or trust).

The prophet Muhammed persevered great torture in the early days of his invitation and is an example of great perseverance on his part and that of the faithfuls. The unshakeable faith or ‘tawakkal’ he displayed is the best example for every faithful to follow in adversity. He was surrounded by enemies all around but he said:

Qul afara aitum ma tadoona min doonil laahi inaradiniyal laahu bi’zurrin hal hunna kaashifatu zurrihi au aradani bi’rahmatin hal hunna mumsikatu rahmatihi – qul hasbiyal laah alaihi yatawakkalul mutawakkilun – qul ya qaumi malu ala makanatihim inni aamil – fasaufa ta’lammon – muy ya tihi azaboon yukhzihi wa yahillu alihi azaabum muqem 39:38-40.

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(tell them, have you ever wondered whether those you call upon for help can ever defend you if God wants to harm you? And if He wants to endow you with some beneficence then can you stop Him from doing so? [the obvious answer is no] so if this is the case, then God is sufficient for me; those who trust , trust only in Him; you can do what you want against me and I shall continue to engage in my mission of setting up a Godly establishment; very soon you shall know who is going to taste an everlasting punishment).

Trust in adverse circumstances is best. Man generally doesn't want to spoil relations with his relatives while others are affronted if they will because it is your very own who can be trusted to help in times of misery or difficulty. But one who raises the voice of '

Haq' or who invites towards God has a different kind of value system altogether. For him, he who accepts the voice of 'haq' or the truth is a 'relative' or close one and he who refuses to accept the truth is a stranger. Therefore one who invites to the truth or 'haq' does not care whether his family members are affronted, for what he is doing. He believes in God and therefore he does not mind if they are affronted. It is said:

Wa anzara ashiratakal aqrabeen – wakhfiz janahaka limanit taba'aka minal mumineen – fa inn asauka faqul inni baroom mimma ta'lamun – wata wakkal alal azizir raheem 26:214-217 ( make your near and dear ones aware of the [execrable] results of refusing to accept the invitation to come to the 'haq' or the truth; the faithfuls that follow you ,be kind to them and love them [because these are your own]. Thus if your real relatives are rebellious then tell them that I am not responsible for your deeds [and do not fear if they are offended at this] instead have full faith in God, the respected and kind).

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Surah Taubah was a challenge to all deniers of Godly laws. After this announcement it was said:

Fa inn tawallau faqul hasbi Allah – la ilaha illa hu – alaihi tawakkaltu wahuwa rabbul arshil azeem 9:129, 13:30, 67:29 ( if these people are rebellious [even after being made aware of this] then tell them God is sufficient for me. There is no God except God, and I have full faith in Him. He is the Lord of all creations).

The Jews were in the forefront of those that were rebellious ones. The prophet Muhammed was told not to fear them.

He who is pursuing the truth has faith in God:

God's law of natural turn of events shall decide about the rebellious people and mete out punishment to them but you must continue to invite people to the truth:

Fa tawakkal alal laah – innaka alal haqqil mubeen 27:79 ( Have faith in the Godly laws [and they shall prove true]. You are clearly on the right path).

Aside from the ones who were openly rebellious there were some hypocrites too and who conspired secretly.

The prophet Muhammed was also told not to heed their hypocrisies because his trust was in God who is well aware of the known and the unknown:

Wa yaquluna ta'atun – fa iza barazu min indika bayyata twa'ifatun minhum ghairal lazi taqul – wal laahu yaktubu ma yubayyitun – fa aa'riz unhum wa tawakkal alal laah – waka bil laahi wakeela 4:81, 58:10( and these people apparently agree with you) and claim to obey you but when they leave you some of them conspire in their meetings but their conspiracies are not hidden from God; His law of natural turn of events is noticing all that they do ; thus avoid such people and trust God because He is sufficient for you).

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Do not be afraid of the rebelliousness of those that are openly opposed to you or of the hypocrites who indulge in secret conspiracies; just continue to obey God and He shall help you at every step:

Ya ayyuhan nabiyyut taqil laaha wala qutiyl kafiireena wal munafiqeen – innal laaha kaana alimun hakeema – wat tabi ma yuha ilaika mir rabbik innal laaha kaana bima ta'maluna khabeera – watawakkal alal laah – wakafa bil laahi wakeela 33:1-3, 33:48 ( O Prophet, obey the laws of God and do not obey what the refuters or the hypocrites say; undoubtedly God is All Knowing and Wise; you are advised by the Lord to obey Him; Allah is well aware of all you do and trust Him because this trust and faith is sufficient for you).

‘Wakeel’ :

As we know, ‘tawakkal’ means trust or faith. Thus ‘wakeel’ means one in whom somebody puts his trust or to whom one’s affairs are regulated. This is a practical manifestation of trust and faith. The ‘wakeel’ is one in whom somebody has full trust and he faithfully looks after that which is entrusted to him. Therefore ‘wakeel’ has all these characteristics and that is why Allah has been called ‘wakeel’:

Zalikumul laahu rabbukum – la ilaha illa huwa – khaliqu kulli shaiyin fa’buduhu – wa huwa ala kulli shaiyiw wakeel 6:103, 29:62, 11:12 ( God is your Lord; there is no other God but He; who has created everything; obey Him only because He oversees everything and protects it).

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He is the Lord and protector of everything in the universe and nobody else is the Lord of the universe:

Wa lil laahi ma fis samawati wama fil ard – wakafa bil laahi wakeela 4:132 ( whatever is in the sky and on earth everything belongs to God and His overseeing and protection is sufficient).



That is why man is enjoined to look for protection or to fulfill his needs only towards God:

Rabbul mashriqi wa maghribi la ila illa huwa fattakhizu wakeela 73:9 ( the Lord of the east and west; there is no God except Him so make Him your protector [trust in His protection]).

Do not seek protection of anyone else nor believe in anyone else's protection. This was enjoined on the children of Israel in the Torah too:

Wa aataina musal kitaba wa ja'alnahu hudal libani israeela alla tattikhazu min dooni wakeela 17:2 ( and We gave the book [Torah] to Moses and made it the source of guidance for the children of Israel and commanded them not to seek anyone else's protection except Mine).

And whoever, due to his indecision or the weakness of his faith, depends on anyone else shall find out to his chagrin that his trust was mislaid. It is a fact that if anyone depends on any other than God then they can never protect him. In other words anyone who seeks any protection other than that of God's laws can never find any protection.

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The prophet Muhammed was told in this respect:

Wala inn sheyna lanaz habanna bil laazi au haina ilaika summa la tajidu laka bihi alaina wakila – illa rahmatum mir rabbik – inna fazlahu kaana alaika kabeera 18:86-87 ( O messenger, we can withdraw whatever we have revealed to you as 'wahi' [celestial guidance] and then you will not find any one to advocate your case; it is kindness on the part of you Lord that He doesn't do so and undoubtedly He is most kind to you).

The trust or 'tawakkal' that is non-Quranic and that which is according to the Quran:

Now let us see how we generally understand what 'tawakkal' is. When somebody does no work, does not adopt any means for living, does not strive in any way and depends on other's earnings then it is believed that the person is doing 'tawakkal alal laah' or having trust in God [that God shall fend for him]. And the more that man adopts such 'tawakkal' the more he is thought to be saintly! But this can never be what Islam teaches. Because Islam teaches continuous struggle and it can not advocate giving up all struggle and calling it 'trust on God' and thus be a burden on society. This is not an Islamic concept, but a foreign concept that is in turn a by-product of the concept that advocate giving up the pleasures of this world and that exaltation or loftiness lies in giving up the world. The Qur'anic 'tawakkal' or trust however, teaches us to determine first of all as to which Godly law governs any particular situation.

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Then consult with your colleagues over its details. And when you reach a decision then go through with it with firm determination and believe firmly on the Godly law [that it will produce positive result] according to which you have made your decision. This is the teaching of the prophet Muhammed. He was therefore told:

Wa shawirhum fil amr – fa iza azamta fa tawakkal alal laah innal laaha yuhibbul mutawakkaleen 3:158 ( and consult people in the matter. Then when you have decided then trust God; verily Allah is friendly to [people who trust Him]).

In the tale of the children of Israeel, this has been said very clearly. The prophet Moses told his nation:

Ya qaumid khulul ardal muqaddasatal lati katabal laahu lakum wala tar taddu ala adbarikum fatan qalibu khasireen 5:21 ( get up and enter and enter the land which God has ordained for you and do not retreat otherwise you shall face loss).

Note that it has been said here that God has ordained this land for you i.e. made it your destiny to rule this land, according to His laws] so get ready and seize this land:

Qaalu ya Musa inna feeha qauman jabbareen – wa innata yakhraju minha – yakhruju minha fa inna dakhilun 5:22 ( they said O Moses, this land is inhabited by very powerful people ; so long as these people are there we shall never set foot on that land; but if those people leave, then we shall surely enter the land).

This was a nation which had become effete and lost courage.

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It wanted to do nothing but wanted others to do the hard work and they would reap the benefit; this was exactly the sort of ‘tawakkal’ that we are talking about. But the people within that nation who knew the true meaning of ‘tawakkal’ said:

Qaala rajulani minal lazeena yukhafuna un amal laahu alahimad khulu alaihimul baab – fa iza dakhaltumuhu fa innakum ghalibun – wa alal laahi fatawakkalu in kuntum mumineen ( but two men who were God fearing told the others ‘be brave and enter and face the people and if you can enter the city then you shall overpower them therefore trust in God).

This shows what ‘tawakkal’ means really, that is, rise with courage to attain your goal and then you shall see that God’s laws work in your favor but the children of Israeel were oblivious of the real meaning of ‘tawakkal’ and subscribed to the meaning to which we subscribe.

They said when the land has been made our destiny then what is the need to fight or battle the people there? { In other words they wanted the place without raising a finger!}. Because of this wrong belief they had become content with the life of subjugation.

Qallu ya musa inna lun nadkhuluha abadam ma damu feeha fazhab unta wa rabbuka faqatila inna hahuna qayidun 5:24 ( they said :O Moses so long as those people are there we shall not enter the city [and if it is so essential to struggle against them] then you can go yourself and your God can go with you too [and your brother] ; we shall wait here and you two can fight it out with them).

Is this not the sort of reply that is offered by those who are enamorous of the non-Quranic 'tawakkal' by their actions? Did this sort of behavior get the children of Israeel that which was destined for them? How is it possible!

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So God commanded:

Fa innaha muharramatun alaihim azbayeena sanah – yatihuna fil ard – fala taasa alal qaumil faasiqeen 5:36( that land has been forbidden for them for forty years ; O Moses, do not despair because of the people's disobedience because the people [who do wrong deeds]deserve punishment fore their deeds).

For forty years the people wandered aimlessly in the desert till one generation was replaced by another more sturdy and more courageous generation. It set forth and grabbed the land that had been destined for them .

This shows what is the true meaning of ‘tawakkal’. The prophet Moses had enjoined his nation to trust God so that they could be delivered from the misery that a life of subjugation had imposed upon them:

wa qaala musa ya qaumi in kuntum aamantum bil laahi fa alaihi tawakkalu in kuntum muslimineen – faqalu alal laahi tawakkalna – rabbana lataj’alna fitnatul lil qaumiz zhalimeen – wa najjina birahmatika minal qaumil kafireen 10:84-86 ( and Moses said to his nation: people if you really believe in Allah and want to obey Him then trust Him. They said ‘we trust God [and pray] to the Lord, do not make us playthings for these oppressive people and deliver us from these oppressors through your kindness).

The prophets Moses and Aaron also prayed in this vein and the reply was:

Qaala qad ujibat da’watukuma fastaqeema wala tattabi’anni sabeelil lazeena la ya’lamoon 10:89 )( [Allah said] I Have accepted your prayers so now struggle forth and do not enter the ranks of the people who are not aware of the truth).

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‘Tawakkal’ and the acceptance of prayers means to stand steadfast and adopt the way that the relevant law of God demands and success will be assured.

When the prophet Noah said to his people : do what you want to do, my faith and trust is in God’, did he sit idle after that doing nothing? No. He built a boat [as per God’s instructions and when the massive flood came he floated the boat in the water saying ‘ O Lord, whatever

I could do to escape this devastating flood I have done as per your command. Now this boat is in your hands; if it has the support of your laws then it shall reach dry land . As such ,the world witnessed that after the flood , which obliterated every sign of rebelliousness and disbelief, only the boat was saved which God's slave Noah had made with his own hands and which had been set afloat trusting in God's protection.

The early 'muslims' or believers and 'tawakkal':

Let us see how the early believers or 'muslims' saw 'tawakkal' and what it meant for them. Surah Anfaal says:

Wa a'iddu lahum mastatum min quwwatin wa mir ribaatil khaili turhiboona bihi addul laahi wa addukum wa aakhareena min doonihim....ya ayyuhan nabiyyu hasbukal laahu wa manit taba'aka minal mumineen 8:60-64 ( as far as possible, be prepared to thwart the enemy so that nobody dares fight the believers and also those [enemies that you are not aware of but God knows them too. And remember whatever you spend in the preparation of this defense will be compensated by Allah fully and you shall never be short changed. If the enemies are willing to make peace then you should agree to make peace too and trust the laws of God; verily He hears all and knows All;

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Perhaps the enemies want to make peace as a ploy but do not worry because God shall grant you success and be your helper and He is the One who has created amity between the believers; if you had spent whatever wealth there is in this world even then you could not have created this love and amity between them but Allah has created mutual love for them. Undoubtedly He is overpowering in His work and is Wise.

O Prophet, Allah fends for you and for the believers that follow you).

If we deliberate on these 'aayaats' then we shall see what that the essentials of 'tawakkal alal laah' [trust in God] are:

The presence of God.'s prophet [and after him, the presence of his successor or the center of 'deen' who is living},

A group of believers that has its firm faith in God,

A group whose individuals are mutually amicable,

A group which is so well knit and brave [because of its faith] that the enemies shy away from it,

A group which is ready to sacrifice all for defending the 'deen',

At the same time the group is ready to make peace whenever the enemy wants to do so,

Even if the enemy deceives them they employ no deceit in their dealing,

A group that believes in following God's commands or laws under all circumstances.

When such [the above sort] of system is established then ‘tawakkal alal laah’ or trust in God shall result in:

ly yakum minkum ishruna saabiruna yaghlibu meyatain – wa iy yakum minkum meyatuy yaghlibu alfam minal lazeena kafaru bi annahum qaumul la yafqahuun 8:65 ( if you have even 20 staunch ‘mujahid’ i.e. fighters or those who struggle, then they shall overpower two hundred men; and if you have 100 such men then they shall overpower 1000 men and this shall be because as against the believers the group of deniers has little comprehension).

The prophet Muhammed trained men who were so staunch that when they were told that they faced a very big enemy then instead of being cowed down they used to say with firm belief ‘the One [i.e. Allah] in whom we trust is Greater than all and stronger too’.

Al lazeena qaala lahumun naasu innan naasa qad jamaoo lakum fahsha’uhum nazadahum eemana – waqaalu hasban Allahu wa nimal wakeel 3:174 ( these are the people when told to fear a much bigger enemy that they faced their faith became stronger and they said fearlessly: God’s support is enough for us. And whomever God helps will meet success because He is indeed the best support).

What was the result of this rock-solid ‘tawakkal’:

Fun’qalabu bi’nematim minal laah wa fazlil lum yamsas hum suu – wat tabaoo rizwanal laah – wal laahu zu fazlin azeeem 3:173



Due to the blessing of God, they returned victorious and no harm came to them because they had followed the laws of God in their entirety and Allah is very benevolent).

Such were the results which people were reminded of while advising them. It is said:

Ya ayyuhal lazeena amanuz kurul laahi alaikum iz hamma qaumun ayn yabsutu ilaikum aidiyahum fakaffa aidiyahum unkum – wat taqul laah – wa alal laahi fal’yatawakkalil muminoon ( O believers! Remember the benevolence of Allah when a group had decided to be aggressive against you but God had stopped them from doing so; therefore always observe the laws of God [so that the Lord may be similarly benevolent to you] because it is Allah on whom the believers should trust).

It was ‘tawakkal on God that made the small body of believers fearless of even big armies; the opponents were unable to understand this fearlessness and used to conjure up strange reasons for it. Not only them, the Europeans who are very educated, are also unable to comprehend where from the believers derive their internal strength. from. They are unable to accept the truth they start attributing strange reasons for the fearlessness. So were the hypocrites unaware; although they were familiar with the words, ‘tawakkal’ and ‘eeman’ they were quite oblivious of the real meaning of these words or the spirit behind them. That is why they used to think that their ‘deen’ had intoxicated the small group of believers who had high ambitions:

Iz yaqulul munafiqunma wal lazeena fee qulubihim maradun ghjarra ha oola’l deenuhum – wa muy yatawakkal alal laahi fa innal laaha azizun hakeem 8:49 (

(and when the hypocrites and those with a disease in their heart [or the weak believers] said

: their 'deen' has made them proud; little did they know that the aplomb was the result of their faith or 'tawakkal' upon God and whoever trusted God [was successful] because God is overpowering and Wise).

But the believers had been warned that they should not show any sign of weakness or cowardice. The manifestation of 'tawakkal is to be staunch and steadfast. In the battle of Uhad, this is witnessed; it were the same believers which had set forth in their belief and 'tawakkal; but in the very beginning two tribes [or two divisions] were disenchanted and weakened the 'Tawakkal ; as a result the scanty army of 313 men which had defeated a much bigger army in the battle of Badr recently, tasted defeat in the battle of Uhad:

Iz hammat twa'ifataan bi minkum un tafsala – wal laahu waliyyuhuma – wa alal laahi fal yatawakkalil muminoon 3:121 ( and when two tribes from among you had lost heart [or trust] and returned from the battlefield although their helper was God and it is incumbent upon the believers to trust Allah in all circumstances).

Migration and 'tawakkal':

A believer can live peaceably only in an atmosphere where he can practice Allah's laws with equanimity. Any other environment is unsuitable for him. If somewhere the atmosphere is not conducive then it is his duty to make the environment conducive but if despite his best efforts he cannot do that then instead of living in that poisonous environment he should migrate to a better environment or to one that he can improve. This is a very difficult situation. Man is by nature attached to his environment and to the place where he has spent many years. Most of all he has to give up the means of his livelihood which he has been pursuing for years and which he has established after much hard work. To leave all this behind and go to a new place is indeed very difficult. And it needs great trust in God. And that is why migration in the way of God has been declared to be a big thing. It is said:

wal lazeena haajaru fil laahi mim baadi ma zalamu lanubawwi annahum fid duniya hasanah – wal ajru aakhirati akbar – lau kaanu ya’lamoon – al lazeena sabarun wa ala rabbihim yatawakkaloon 16:41-42 ( those who migrate in the way of Allah following persecution, then We shall give them ( some other) good abode in this world and the return in the hereafter is far greater. If only they [the deniers] also knew this. The immigrants [in the way of God] are those who steadfastly had faith and trust in God).

Surah Unkaboot says:

Ya ibadil lazeena amanu inna ardi waaseyatun fa iyyaya fa’budun - ...wa ka ayyam min da’abbatil la tahmilu rizqaha – allahu yarzuquha wa iyyakum – wa huwas samee’ul aleem 29:56-60 ( O My slaves, the earth is very vast [for the believers to migrate if need be] as such there is no reason to stick to some piece of land [despite coercion and persecution there]. Remember every soul has to taste death and then you all will be brought to Us. The people who believed and did good deeds shall be awarded verily with a high rank in heaven and they shall be given gardens with canals below them ][to irrigate them] which shall never dry up. See what rewards await those that do so. That is, those who are steadfast in their faith and trust God and celebrate the fact that there are many living things that do not store food [do not carry their sustenance on their backs] but God still provides them sustenance [by the end of the day]. And He is All hearing and All Knowing). Those who trust in God and the migrants get this sustenance in strange ways designed by God .

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Wa qaalun nattabi’ilhuda ma’aka nutakhattaf min ardina..... Fa tilka masakinuhum lum tuskum mim baasihim illa qaleela – wa kunna nanhnal wariseen 28:57-58 ( and they say O Prophet that if they obey you they fear that the opposing forces shall uproot them ; ask them whether We have not made them settle in a place of peace i.e. Makkah but most do not know the reality.

And also recall that We destroyed many habitations [due to their misdeeds] that used to be proud of their accoutrements; and all is left of most of them are the ruins and We were the only heir to them [that is, only We were left]).

Because they had prided themselves on their achievements and acquirements and had become rebellious ; thus they trusted that which was not lasting [their own achievements]; they sought support of things that were to come to an end one day. Man should trust something like {God} which is lasting and that which lives on forever and does not die; only God's laws are enduring and should be trusted:

Wa tawakkal alal hayyil lazi la yamut 25:58 ( trust in the living God who never dies).

Only God can be trusted and is capable of holding man's trust:

Zalikumul laahu rabbi alaihi tawakkaltu – wa ilaihi uneeb 31:10 ( this God, your Lord,I trust Him and refer to Him in all difficulties [i.e. seek His help only]).

Such is the trust of a believer. That is, full faith in the laws of God [producing a result as ordained and never failing to do so].

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This also means that a society or system that comprises of such individuals who trust in God unflinchingly would be inherently reliable too. They shall deceive no one and will not defraud any one. Every promise of theirs shall be honored and they shall indeed do what they say. The intensity with which they believe in the laws of God shall be reflected in their dealings and the world shall also be able to trust that society. Just imagine how much the existence of such a society would benefit the world and be a source of peace and contentment. The Qur'an wants to prepare individuals to create just uch a society.

Wilayat: al-waliyyu:

'Al-waliyyu' basically means to be near or close to someone. In previous chapters we have seen that man and God have a friendly relationship. As such they are each other's 'wali'. But for this friendship to be there man must obey God's laws. Thus when we say that someone is God's 'wali' we mean that that person obeys God's laws and wants to set up Godly system on earth and God is man's wali' means that He is being obeyed by that man. 'Wilayat' also means overpowering and authority, governance and grandeur and patronage too. But when it is said that one man is another's 'wali' then it would mean that they are friends on equal terms. For example: wal muminoona wal muminaatu baazuhum auliao baaz 9:71 ( believing men and women are each other's helper).

Surah Kahaf relates the example of the people with the two gardens. One of the persons was so drunk or lost in his well being that he refused to believe in the patronage of God and began to think that everything was being begotten through his own efforts and God had nothing to do with it.

After presenting this instance, it is said:

Hunalikal walayatul laahil haq - huwa khairun sawabaw wa khairun uqba 18:44 ( this shows that all patronage belongs to Allah because He is the best to give returns and He has better results).

Here 'wilayat' means streamlining things and patronage which is particular to God and whose laws must be followed. Surah Anfaal says in the context of believers and the migrants [in the way of God]:

Wal lazeena aamanu walum yuhajiru malakum miw walayatihim min shaiyi 8:72 ( but there are people who accepted the faith but did not migrate [in the way of Allah] so they are not your friends).

Here 'wilayat' means true friendship and companionship which is a relationship special to the nation of believers.

Only God is the 'wali':

A believer who has faith that only God's help can be depended upon in the vicissitudes of life, surely turns away from all non-Godly forces and seeks sanctuary in God's laws:

Famuy yakfur bit taghooti wa yu mim bil laahi faqadis tamsaka bil urwatil wusqa – lan fisama laha wal laahu sameeoon aleem – Allahu waliool lazeena aamanu yukhrijuhum minaz zulumati ilan noor – wal lazeena kafaru aulihumut taghootu yukhrijunahum minan noori ilaz zulumaat – oola'ika ashabun naar – hum feeha khalidoon 2:256-257

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(who ever refutes the 'taghoot' or the non-Godly and accepts Godly faith verily latches on to an unbreakable support. Remember Allah is All Hearing and All Knowing; Allah is the 'wali' or friend of the people and the patron of the people who accept the faith; 'He brings them into light out of darkness [i.e. gives them emancipation and removes unawareness] ; but the people who deny have as their patrons the rebellious and chaos spreading forces who deny

them emancipation and lead them towards darkness or unawareness and these are the people who are going to go to hell and shall stay there forever).

Only God's support is unbreakable and all others can not help man in the vicissitude of life.

Masalul lazimat takhizu min doonil laahi auliaee kamasalil unkaboot – ittakhazat baita- wa inna au hanal buyuti la'baitul unkaboot – lau kaanu ya'lamoona 39:41 ( those who make others their helpers aside from God are like the spider which spins a web to protect itself in but verily its house is the weakest of all. Only if these people could understand this [fact]).

Because God is verily the strongest force, He is the Lord of life and death, and overpowers everything:

Amit takhazu min doonihi aulia'a – fal laahu huwal waliyyu wa huwa yuhyil mauta – wa huwa ala kulli shaiyin qadeer 42:9 ( have they sought the protection of the non-Godly? Only Allah is dependable support; He gives life to the dead and verily He can do everything).

Who else but God can possess these traits? Therefore it is His laws that one must obey.

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Qul aghairal laahi attakhizu waliyyan faatiris samawati fil ardi wa huwa yut'imu wala yut'im – qul inni umirtu un akuna awwala mun aslama wala takunanna minal mushrikeen 6:14 ( O prophet tell these people] do you want me to accept any other patron beside God? Although He is the Creator of the sky and the earth, He gives sustenance to everybody but is not dependant on anybody for any sustenance for Himself? Say that I have been commanded [by the Lord] to bow before God and I am the first one to do so and I have been told not to obey the laws of the non-Godly and be a polytheists).

This shows that making God your 'wali' means to obey His laws. This indeed is what Islam is and what a 'waliul Allah' is wont to do:

Qul mun rabbus samawati wal ard – qul lil laah – qul afa tattakhaztum min doonihi aulia'a la yamlikuna li anfusahim nafaw wala zarra 13:16 ( O Prophet, ask them as to who is the Lord of the sky and the earth? Obviously it is Allah as you know. Then ask them then why have you made patrons beside Him? And they [the walis] cannot even benefit or harm themselves).

What the is the use of making a friend who cannot benefit or harm even himself? Remember that benefit or harm is accrued as a result of man's deeds therefore it is right to say that man is not Lord over the results that his deeds accrue and therefore all right belongs to Allah whose laws are operative in the universe.

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Innal laaha lahu mulkus samawati wal ard – yuhyi wa yumeet – wa ma lakum min doonil laahi miw waliyyiw wala naseer 9:116, also 2:107, 32:4 ( verily all dominance and authority in the sky and the earth belongs to Allah ; it is He who gives life and death and there is no true patron for you beside Allah).

He is a patron who does not need the help of anyone:

Wa quill hamdulil laahil lazi lum yattakhizu waladaw wa lum yakul lahu shareekun fil mulki wa lum yakul lahu waliyyum minaz zuli wa kabbirhu takbeera – 17:111 ( O prophet, say that all praise is for the Lord who has no progeny nor partner; nor does He have anyone to help Him [because He does not need any Help] and He is above such things; so raise your voice about His greatness as is justified).



A man seeks support when he has been surrounded by despairing circumstances. In such circumstances only laws of God can show him the light at the end of the tunnel because it is He who gives any hope in despondence:

Allah is the one who makes it rain after people have despaired of hope and in this way He brings blessings to mankind and indeed He helps all and deserves all praise).

The people who follow self made laws shall very soon know that the gods( doctrines) they followed were hollow and reliance on them was deceptive:

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Yad'oo min doonil laahi ma la yazurruhu wa ma la yanfa uhoo- zalika huwaz zalalul ba eed –  
yad'oo laman zarruhu aqrabu min naf ihi – la bey'sal maula wa la be'sal asheer 22

:12-13 ( they call upon for help on those who can neither harm them nor provide any benefit to them [can do nothing]; this is great waywardness because they call upon other beings and this shall bring them loss in the near future; therefore they have chosen very bad friends and companions ).

A man who builds his castle out of sand meets the inevitable fate. It is such historical truth that has been pointed to as follows:

Afalum yaseeru fil ardi fayanzaru kaifa kaana aaqibatul lazeena min qablihim – dammaral laahu alaihim - wa lil kafiireena amsaluha – zalika bi annal laaha maulal lazeena aaamanu wa

annal kafiireena la maula lahum 47:10-11 ( have they not gone around the world and seen what fate other nations met [due to their rebelliousness ] ; the rebellious shall meet this destructive fate at all times; Allah is friendly or Lord over the people who accept the faith and the disbelievers have no friend or mentor).

The people who deem other than God as the Lord, are themselves in need of the help of God. Therefore when the truth dawns, all veils are lifted from men's eyes and they come to realize that:

Waz zwalimoona ma lahum miw waliyyiw wala naseer 42:8 ( there is no patron or Lord of the oppressors).

The fate of such people is nothing but destruction:

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Innal laaha la anal kafiireena wa a'adda lahum saeera – khalideena fee ha abada – la yajiduna waliyyaw wala naseera 33:64 and 45:10 ( verily those who deny the laws of God are distanced from His blessings and they shall go to hell where they shall reside forever. And they shall have no friend or helper).

This is the fate that people were told to avoid and warned that:

Wa muy yattikhizish waliyyam min doonil laahi faqad khusira khuasranan mubeena – yaeeduhum wa yummaneehu, - wama yaeedu humush shaitaanu illa ghurura 4:119-120 ( and whoever makes the evil his patron instead of God surely shall encounter destruction – the devil simply makes promises and makes them desire but he doesn't fulfill the promises and his promises are nothing but a deception).

The friendship or patronage of the devil:

As described in my book 'Iblees O Adam', the devil or the 'shaitaan' I) are man's own desires that instigate him to disobey God's laws ii) signifies the rebel forces that compel or tempt man to obey them. Every non-Godly force tries to placate its followers with playthings [not real things] and keeps promising them false things. Therefore to rely on such forces can only lead to destruction and annihilation. The prophet Abraham had pointed out this fact when he said to his father:

Ya abati la ta'budish shaitaan – innash shaitaana kaana lir rahmani asiyya – ya abit inni akhafu ayn yamassaka azaboom minar rahmani fatakuna lish shaitani waliyya 19:44-45.

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(O Father, do not obey the devil. The devil has been rebellious to God . I fear that you may be punished by God and you too become the companion of the devil [become an outcast like him]).

The friendship of the rebellious makes man just like them. Though mankind had been warned against this but deceit has its charms and waylays man :

Wa iz qulna lil mala'ikatis judu li Adama fasajudu illa iblees – kaanma minal jinni fafasaqa un amri rabbi – afa tattikhazunahu wa zurriyatuhu auliya'a min dooni wa hum lakum aduw wu – beysa liz zwalimeen badala 18:50 ( and when we ordered the angels 'Bow before Adam' then all bowed before him but Iblees did not bow; He was from among the Jinns; thus he was outcast for disobeying God; and O mankind you still make the devil's disciples your patron beside Me although they are your sworn enemies. See how badly the oppressive fared [those who disobeyed Me]).

The devilish forces are always at work trying to defeat the voice of the truth therefore they keep on instigating those who obey them to resist the voice of the truth wherever it is perceived:

Wa innash shayateena layuhuna ila auliahimil li'yujadilukum 6:122 ( and verily the devil's disciples keep instigating their followers to fight the believers).

Only those fall victim to these disciples who are not on the right path but think that they are!

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Fareeqan haada wa fareeqa haqqa alaihimuz zalalatu – inna humut takhazush shayatina auliya'a min doonil laahi wa yabsabuna annahum muhtadoon 7:30 ( there were two groups among you; one group was shown the right path [due to its faith] and the other was allowed to be misled [due to its rebelliousness]; they became the followers of the devil and kept thinking that they were on the right path).

These disciples of the devil make out their wrong way of life appear very good in their eyes so that they can never see the right path. The fate of such people is obvious:

Tal laahi laqad arsalna ila umamim min qablika fazayyana lahumush shaitanu aamalahum fahuwa waliyyuhumul yauma walahum azaboon aleem 16:63 ( [O prophet!] We are witness to the fact that We sent prophets towards many nations but the devil made their bad deeds make look good to them [and they were ultimately destroyed]; so the same thing is happening now and the same devil is with them even today and doing the same thing; and ultimately they shall be destroyed).

These are people who fulfill every wish regardless of the Godly laws and do not adopt the right path ; about them it is said:

([O prophet!]) those who consider their 'deen' to be a frivolous thing and are misled by the life of this world, let them be and through the Qur'an keep warning them of whatever they are doing lest anyone meets destruction [because of his wrong ways] and fails to be warned of the consequences ; there is no one beside God who can [protect him from the results of what he is doing and intercede on his behalf).

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Who can save one who takes himself out of the protection of God [i.e. no one].

' Wilayat'and obedience:

God's 'wilayat' or friendship as mentioned earlier means to obey God only and not to obey or follow any one else. Only His commands are to be followed and only He should be bowed down to. To bow down before God is the practical form of obeying Him. Surah Kahaf says:

Lahu ghaibus samawati fil ard – absir bihi wa asmi – ma la hum bi doonihi miw waliyyiw wala yushriku fi hukmihi ahada 18:16 (He knows the hidden things in the sky and the earth; He is the Great listener and the Great Seer; there is no other 'wali' or friend [of man]and He does not include anyone in His commandments).

Nobody else can be a part of His 'wilayat' [kingdom] ; obedience purely should belong to Him:

Ala lilla hil lazeenul khalis – wal lazeenat takhazu min doonihi aulia'a – ma na'buduhum illa li'yuqarrubuna ilal laahi zulfa – innal laaha yahkumu bainakum fi ma hum feehi yakhtalifoon – innal laaha la yahdi mun huwa kaziboona kaffar 39:3 ( Remember! Obedience belongs to Him only ; the people who obey other gods say that they obey [others] only so that they will bring them close to God; verily God shall decide in things they differ [among each other] and Allah never shows the way of guidance to unthankful people).

The obedience of laws of any other than God is not permitted [for no reason whatsoever]. This is called heavenly guidance and no other guidance beside this can be called proper 'guidance'.

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The prophet Muhammed was told:

Walan tarza unkal yahudu walan nasara hatta tattabi millatuhum – qul inna hudal laahi huwal huda – wala initaba'ta ahwa'ahum baadal laazi ja'ala minal ilm – ma laka minal laahi miw waliyyiw wala naseer 2:120 ( O prophet, the Christian and the Jews shall never be happy with you unless you follow their self made ways; tell them that only that which has come from God is real guidance and [O prophet] if you follow their wishes although you have been enlightened [then it shall be turning away from the Godly guidance] and then you shall be deprived of the 'wilayat' [friendship] and support of God).

This heavenly guidance is found only in the Qur'an and to follow the Qur'an is to obey God and only by following the Qur'an can man befriend God or attain His 'wilayat'.

Wa kazalika anzalnahu hukman arabiyyan - wala init taba'ta ahwa'ahum baada ma ja'aka minal ilm – ma laka minal laahi miw waliyyiw wala waaq 13:37 ( and verily We revealed the Qur'an as a code [of life] and [O prophet] if after the revelation and its clear guidance you follow these people [the detractors] then you shall be deprived of the friendship and support of God).

The Qur'an is the only code of life that is right; this is called the 'shariat' of God or the way ordained by Him and by following it man can certainly befriend God:

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Summa ja'alnaka ala shari'ati minal amri fat'tabiha wala tattabih ahwa'al lazeena la ya'lamoona - innahum lan yughnu unka minal laahi shaiya wa inaz zwalimeena baazuhum auliaoo baaz - wal laahu waliyyul muttazeen – haaza basayirul linnasi wa hudaw wa rahmatul li'qaumiy yu'minoon 45:18-20 ( then We guided you to a particular path; so keep following that path and do not follow the thoughts or concepts of those who are unaware of the fact that if you follow them then they can do you no good as against Allah; verily the oppressors are friendly to each other and God is friendly only to the pious or God conscious; this Qur'an is full of insight for human beings and is guidance and blessing for the believers).

Those who believe in the Qur'an being the code of life were told:

Ya ayyuhal lazeena amanu in tutiool lazeena kafaru yaruddukum ala aaqabikum fatanqalibu khasireen – balil laahi maulakum – wahuwa khairun nasireen 3:148-149 and 11:113 ( O believers if you obey or follow those who have adopted the way of denial then remember that they shall mislead you away from the truth and even after treading the right path you shall fall into the abyss of hopelessness; these people can do you no good because only God can do any good and He is the best helper).

Only the Qur'an should be followed and nothing else can be followed:

Ittabioo ma unzila ilaikum minar rabbikum wala tattibioo min doonihi auliaoo – qaleelam ma tazakkaroona 7:3 ( follow whatever [ guidance] has been revealed to you from your Lord; do not follow or obey any other god beside Him; but it is seldom that you remember to do this).

He who obeys anything but the Qur'an shall have no part in the friendship and support of God.

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...muy yahdi'allahu fahuwal muhtad – wa muy yuzlil falan tajida lahu waliyyam murshida 18:17 and 42:24 ( whomever God shows the right path [according to His law] is indeed on the right path of guidance and whomever He makes astray [according to His law] then you shall never find anyone who can lead him to the right path again).

'Aulia Allah':

The characteristic of the 'Aulia Allah' or the friends to God is to obey God to the exclusion of all else and follow the 'Qur'an only. The natural outcome of this is that they fear nobody. Nor do they come to any grief. Ala inna aulia Allahi la khaufoon alaihim wala hum yahzanoon 10:62 (remember, there is no fear or grief for the 'aulia Allah' or friends of God). Because those who accept the faith and live a pious life shall enjoy a successful life in this world as well as in the hereafter. These are unchanging laws of God and to follow them is indeed the road to success) 10/63 . For man's heart to enjoy equanimity is great bliss but it is not the false contentment that is attained through a life of giving up the world [that is, in celibacy] but it is the sort of peace that is the result of a successful life here and in the hereafter. This is attained through 'eemaan' [faith] and 'aamaal' [good deeds].

Innal lazeena qaalu rabbunalaahu summas taqamu tatanazzalu alaihimul mala'ikatahu alla takhafu wala tahzanu wa abshiru bil jannatil lati kuntum tu'adoon – nahnu auliookum fil



hayatid duniya wa fil aakhirah – walakum feeha ma tashtahi anfusukum walakum feeha ma tadoon 41:30-31 ( verily those who declare that God is our Lord and then staunchly defended their faith, are in peace because the angels of peace tell them not to have any fear and not to grieve and listen to the happy tidings that a heaven has been promised to them . They say that they are their companions in this world as well in the hereafter and they shall have everything they desire in heaven).

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Once again it is reiterated that the faithfuls enjoy equanimity in this world as well as in the hereafter due to their following God's laws. Thus anyone who obeys the laws of God shall enter the ranks of 'aulia Allah' and 'aulia Allah is' not a particular group. All 'muslims' [those who submit their will to Allah] can be 'aulia Allah' provided that they obey the laws of God. As such in other words 'aulia Allah' is another name for the muslim nation which is in the forefront of establishment of the kingdom of God on earth. They have no secrets and everything is open. The teachings of the Qur'an too is very open; the good results of this teaching and a definite purpose [that of establishing a kingdom that follows Godly laws on earth] is what the 'sirati mustaqeem' or the right path or the straight path means. And those who follow this straight path, the 'aulia Allah', shall have no fear or grief either in this world or in the hereafter. At the time of deluge of humanity, Adam was addressed and told: you shall spend your lifetime in the world where you shall encounter evil forces at every step and this entrapment can be avoided only by those who obey the guidance provided by God.

Fa imma yatiyannakum Minnie hudan faman tabi'a hudaya fala khaufoon alaihim walahum yahzagoon 2:38 ( anyone who obeys or follows the guidance that We send shall have no fear or grief).

Here it has been said clearly that in order to avoid fear and grief one must follow the guidance of God and since it has been said that 'aulia Allah' shall have no fear or grief then it is clear that the 'aulia Allah' obey God's laws. That is, every believer is an 'aulia Allah'. The concept that the 'aulia Allah' is a select group which has 'spiritual' powers is not a Qur'anic concept. As per the Qur'an the nation of believers that establishes the kingdom of God on earth shall be called the nation of 'aulia Allah'.

That is, a nation which shall be God's friend in establishing a universal system of Godly laws in this world.

'Aulia-ur rehman and aulia-ush shayateen':

According to the Qur'anic distinction we now have two separate groups before us. One group consists of people who follow the laws of God and do not bow before anyone else; this is the group of the 'aulia Allah' and it will be called the Islamic nation or Hizbul Mumineen. Then there is the other group that follows man-made laws instead of Godly laws. This is the group that is the 'aulia-ush shaitaan' and is the group of deniers. Obviously these two groups have nothing in common:

La yattakhizil muminoonal kafiireena aulia'a min doonil mumineen – wa muy yaf'al zalika fa'laisa minal laahi fee shaiyin illa un tattaqu minhum tuqatah – wa yuhizzirukumul laahu nafsahu – wa ilal laahil maseer 3:37 (it does not behoove the believers to leave the believers and befriend the deniers and anyone who does so should remember that he has no longer anything to do with God; instead of befriending them [due to their grandeur and power] you should try to protect yourself from them ; God only asks you to fear Him only [that is, to fear the consequences of violation of His laws] and in sooth only His laws can protect you).

Ya ayyuhal lazeena aamanu la tattakhizul kafiireena aulia'a min doonil mumineen – aturidoona un taj'alu lil laahi alaikum sultanam mubeena 4:144 ( O Believers, do not befriend the disbelievers instead of the believers ; [because if you do so] you shall be violatin God's law clearly).

As mentioned above, the disbelievers are friends to one another and helper, and believers are the friends of one another too; as such there can be no real friendship between the believers and the disbelievers.

Innal lazeena wa aamanu wa haajaru wa jahadu bi amwalihim wa anfusihim fee sabilil laahi wal lazeena aadu wa nasaru oolaika baazuhum auliaoo baaz...- wal lazeena kafaru baazuhum auliaoo baaz 8:72-73 ( the people who accepted the faith, and migrated and spent their money in the way of God and those who gave sanctuary to such migrants and helped them are indeed each other's friends and helpers ....and the disbelievers too are each other's friends in the same manner).

Surah Tauba says:

Wal moominuna wal muminaatu baazuhum auliaoo baaz – yamurunabil maroofi wa yanhauna unil munkari wa yuqeemoonas salaata wa yu'toonuz zakata wa yutioonal laaha wa rasulahu – oolaika sayarhumuhumul laah – innal laaha azizul hakeem 9:71

( and the believing men and women are each other's friend and helper ; they ask to do good and prevent from doing evil or bad things; they establish the system of 'salaat' and arrange to give zakat [in the way of God] and obey God [His laws] and the prophet ; and very soon God shall shower His blessing on such people and verily Allah is All Powerful and Wise).

About the Christians and the Jews it is said:

Ya ayyuhal lazeena amanu la tattakhizul yahuuda wan nasara aulia – baazuhum auliaoo baaz – wa muy yatawallahum minkum fa innahu minkum – innal laaha la yahdil qaumiz zwalimeen 5:51 ( O believers, do not befriend the Jews and the Christians ; they are one in your enmity or in opposing you ; and whoever befriends them will become like them ; and Allah does not guide the oppressors [violators of this law]).

It has been clearly stated that one who befriends any one group shall become like them because friendship means relation of the heart; whichever way one's heart swings he shall be counted with them only; especially those who toy with your religion or ridicule it ; even the slightest leaning towards them is enough to lead you to hell:

Ya ayyuhal lazeena amanu la tattakhizul lazeenat takhazu deenakum huzuwwa wala ibadam minal lazeena ootul kitaaba min qablikum wal kuffara aulia'a – wat taqul laahu inn kuntum mumineen 5:57 ( O Muslims, the people among the Jews and the Christians who ridicule your 'deen', must not be befriended and observe Godly laws if you are truly faithful).

Because:

Innama waliyyukumul laahu wa rasuluhu wal lazeena amanul lazeena yuqimoona salaata wa yu'tunaz zakata wa hum rakioon 5:55 ( your friend and helper is only Allah and the prophet and the group which establishes the 'salaat' and arranges to give 'zakaat' and bow before Godly laws).

## Friendship with the hypocrites:

The foregoing lines mention not to befriend those who are clearly against the believers and follow a separate way of life. But there is a group of hypocrites who claim to be members of the faithful brotherhood but faith has not penetrated to their heart. They are friendly to the believers only out of expediency but they are faithful only to their vested interests. About this group of hypocrites, it is said:

Waddu lau takfaruuna kama kafaru fatakuuna sawa'un fala tattikhazu minhum aulia'a haatta yuhajiru fee sabil lil laah – fa inn tawallau fakhuzhum waqtalu hum wa jadtumuhum haisu wa jad tumuhum wala tattikhizu minhum waliyyaw wala naseera 4:89 ( the heartfelt desire of the hypocrites is that you too adopt the way of denial like they have done and be like them; so until they part with your enemies and do not join you [the believers] you should not befriend them ).

The details about the hypocrites shall be mentioned in their proper place but it is necessary to mention here that the hypocrites are not a separate group like that of the disbelievers. It is the name of a group of so-called believers or pseudo believers. But their faith is confined to verbal acceptance only and faith or 'eemaan ' has not [penetrated into their hearts and neither does their acts speak of their faith. These people are apparently with the believers but their hearts lie with others. They are ready to share the good things with the believers but are shy to share any of their burden. They are in fact looking for unjustified respect no matter what they have to go through to get this false respect. About them it is said:

Bash-shiril munafiqeena bi anna lahum azaaban aleema – al lazeena yattakhizunal kafiireena aulia'a min doonil mumineen – ayabtaghuna indahumul izzata fa innal izzata lil laahi jamee'a 4:138

(O Prophet, tell the hypocrites that painful punishment awaits them ; do they befriend the disbelievers in the hope to gain respect? They are mistaken; and respect belongs to Allah and which can be had by obeying His laws only).

Who are the 'own' for the believers:

Surah Tauba says:

Ya ayyuhal lazeena amanu la tattakhizu aabaekum wa ikhwanakum aulia'a ....wal laahu la yahdil qaumal fasiqeen 9:24-25 ( O muslims, even if your fathers and brothers are friendly to denial in comparison to belief or the faith then do not hold them dear. Those who do so are oppressive to themselves. O prophet, tell the muslims, that if your fathers, your brothers, your wives, your brotherhood, the riches which you have accumulated, your trade of whose loss you fear, the house you live in and which you so like, stand in your way to struggle in the way of God, then wait for what befalls [from God] because His laws shall bring before you and it is an unchangeable law of God that Sinners are never shown the way of guidance!).

Those who are opposed to the believers who are ready to die for Godly laws have no truck. They can never be real friends;

Ya ayyuhal lazeena amanu la tattakhizu aduwwi wa aduwwukum aulia'a.....muy yaf al'hu minkum faqad zalla sawa us sabeel 60:1

(O believers, do not befriend your enemies and the enemies of My system; will you befriend those that deny the truth that has come to you? And those who outcast you (and your prophet) from your homes only because you had faith in God; so if you go out to struggle in my way will you also befriend such people. ; and I know everything whether you reveal it or not; as such anyone who does so [befriend such people] shall be treading the wrong path ).

A couple of 'aayaats' ahead it is said that in this context the practice of the prophet and your 'imam' i.e the prophet Abraham is the best example when he declared that we are frustrated with those you worship other than God; that we refuse to hold any relation with you; that there shall always be open enmity between you and us till you start believing in the One God 60:4.

The fact is that the Qur'an's criterion for relations, love and friendship is very distinct from that of the entire world. It holds that everyone who believes in One God and obeys His laws belongs to one universal brotherhood and those that do not subscribe to this system no matter how close a relative he may be, has no connection whatsoever.

The son of the prophet Noah, the father of the prophet Abraham, the wife of the prophet Lot- all were outcast because they had not subscribed to the faith. Strangers can become one's own if they are of the same faith. They all believe that their Lord is One and about the Jews it is said:

Walau kaanu yu'minoona bil laahi wan nabiyyi wama unzila ilaihi mat takhazuhum wala kinna kaseeram minhum fasiqoon 5:81 ( If these people had adopted the faith on Allah, and the book that he has revealed to his prophet then they would never have befriended the deniers; but most of them are like the sinners).

Because after accepting the fait they would have become members of the brotherhood

of believers and they would have accepted Allah as their Lord because the lord and friend of the deniers is the devil:

Inna ja'alnash shaitana aulia'al lazeena la yu'minoon 7:27 ( and We have ordained that those who do not believe have the devil as their lord).

A believer accepts the authority of Allah and obey Him only but a disbeliever or 'kaafir' follows a man-made system and thus trusts them as his deliverer instead of God then what else can be his fate but hell.

Afa hasibal lazeena kafaru ayn yattakhizu ibadi min dooni aulia – inna jahannama lil kafiireena nuzula 18:102 (O those who disbelieve, do they think they can worship my slaves instead of Me; they should know that We have prepared hell for the disbelievers).

These very same people have been termed as oppressors because they misplace obedience and friendship i.e. 'wilayat and abudiat'. All disbelievers belong to one brotherhood too no matter by which name they may be known; they are all one in the opposition to Godly forces even if they have some differences among themselves:

Innaz zwalimeena baazuhum auliaoo baaz – wal laahu waliyyul muttaqeen 45:19 ( verily the oppressors are friends to one another and Allah is friend to those who observe His laws).



When these two groups are opposite and opposing each other then naturally there is conflict between them. The forces of evil shall always try not to let the voice of 'haq' or the truth be raised and they shall use whatever means they can to achieve their goal. This is the point where God's support works as a shield for the group that spouses the voice of the truth. In the initial years when the believers were allowed to battle the forces of evil it was said:

Wa ma la kum tuqatiloona fee sabilil laahi wal mustazifeena minar rijali wan nisaee wal wil-danil lazeena yaquluna rabbana akhrijna min haazehil qaryatizzwalimi ahluha - ...naseera 4:75 ( O believers, what has come over you that you do not do 'jihad' in the way of Allah although many helpless men, women and children are appealing are oppressed and are appealing for help to be liberated from this oppression and praying to God to send a savior for them).

As these oppressed people appealed, the armies of God came out to do battle with oppressive forces and liberate the oppressed people. It was said:

Al lazeena aamanu yuqatiluna fee sabilil laah – wal lazeena kafaru yuqatiluna fee sabilil taghuti faqatilu auliash shaitaan – inna kaidash shaitaani kanaa 4:76 ( those who believe fight only in the way of God [not for anything else] and those who have adopted the evil way fight in the way of evil; therefore if you are a believer then fight the friends of the devil [and do not fear their strength] because the devil's schemes of deception is very weak).

That is, rebellious forces may appear to be very powerful but in fact they are very weak internally because they depend on the support or 'wilayat i.e. the friendship, support, protection, patronage etc of evil forces and the believers shall depend on God's support. Naturally the group which has Allah the Almighty as the patron shall emerge victorious. It was said:

Yaayyuuhan nabiyyu jahidil kuffara wal munafiqeena waghluz alaihim.....yu'izzuhumul laahu azaban aleema – fidduniya wal aakhira – wama lahum fil ardi miw waliyyiw wala naseer 9:73-74 ( O Prophet, fight the disbelievers and the hypocrites and deal strictly with them.....Allah shall [because of their wrong deeds] punish here and in the hereafter [and you will see that there is no friend of theirs on this earth]).

The disbelievers and hypocrites were asked as to what are you being so proud about? You cannot escape the rip of the natural turn of events and no one can save you from this grip:

Wama antum bimoajizeena fil ardi wala fis samaee – wamalakum min doonil laahi miw waliyyiw wala naseer 29:22, 11:20, 42:31 ( you cannot escape anywhere on earth or in the sky and nobody beside Allah can help you).

God's grip [of accountability] is not such that you can escape it or find someone to help you stave it off; there is only one way to save yourself and that is to say hark to His laws and obey them and thus seek His protection and after that you shall have no fear or grief but if you do not come towards Him then you can find no friend or helper :

Wa mal la yujib daee Allahi falaisa bimoajiz fil ardi wa laisa lahu min doonihi auliao – oolaika fee zalalim mubeen 46:32 ( and whoever does not welcome the invitation to come to God cannot escape anywhere on earth and there can be no patron except Allah; these people are openly wayward).

And this is not a new thing that the believers shall come out successful against disbelievers. This is an unchanging law of nature just like darkness is eliminated when there is light and this too is an unchanging law that evil cannot succeed against 'haq' or the truth:

Walau qatalakumul lazeena kafaru lawallawul adbaara summa la yajiduna waliyyaw wala naseer – sunnatul laahil lati qad khalat min qabl – wala tajida li'sunnatil laahi tabdeela 4:22-23 ( if the disbelievers fight you then surely they shall be defeated [turn their backs] and they shall find no protection and safety and helper; this is an unchanging law of God that has been proven true over the years and you shall never find the laws of God to change).

Therefore there is no reason to fear them or be afraid of them:

Wa jahidu fil laahi haqqa jihadihi -.....wa'tasimu bil laah – huwa maulakum – fa neman maula wa neman naseer 22:78 ( and do jihad in the way of Allah as must be done ....and hold fast on to the support of God; He is your Lord and indeed He is a very good Lord and He is a great helper).

Surah Anfaal says:

Wa qatiluhum hatta la takuna fitnatuw wa yakunad deenu kulluhu lil laah – fa inintahau fa innal laaha bima ta'lamuna baseer –wa inn tawallau fa'lamu annal laaha maulakum neman maula wa neman naseer 8:39-40

(and fight the disbelievers till such time that obedience is only to God; then if they stop opposing that which they oppose then do like they do [that is, if they desist from fighting you then you should desist too] ; God is aware of the truth; but if they do not [desist] then do not fear them because God is your Lord and He is a very good Lord and helper).

When this is the fact then to lose hope [for the believers] shall be like they have given up [even if temporarily] believing in God's laws. When two of the tribes of the believers showed some weakness in the battle of Uhad, it was said:

Iz hammat twaifataani minkum un tafshala – wal laahu waliyyuhuma – wa alal laahi fal yatawakkalil muminoon 3:121 ( the two tribes or groups should not have lost courage because God was supporting them and believers must always trust God).

The evil forces try to intimidate the forces of good but the true believers never fear anything:

Innama zalikumush shaitwanu yukhawwifu aulia' ahu - fala takhafuhum wa takhafuni inn kuntum mumineen 3:174 ( if you are a believer you will not be frightened by the friends of the devil; you should only fear Me i.e. God.

How to recognize a 'waliul laah' or friend of God:

A believer must not be afraid of anything and must bravely face the forces of evil. Death is but a plaything for him. Death is feared by those who think that this life in this world is everything. One who thinks or believes that life continues in the hereafter even after death can never fear death. He faces death with a smile.

It is said therefore:

Qul ya ayyuhal lazeena haadu inn za'amtum annakum auliaoo lil laahi min doonin naasi fatamannawul mauta inn kuntum swadiqeen – wala yatamun naunahu abadam bima qaddimat aidihim – wallahul aleemoom biz zwalimen 62:6-7 (tell these Jews that if you think that only you are the 'aulia Allah' or friends of God and nobody else, then why do you not wish to die [because after dying you will go to heaven] but they will never wish for death because of the deeds they have been committing and God is well aware of the oppressors).

Because they know that no matter what claim they make now, there shall be no helper beside God 6:51, 42:46. At that time the disbelievers shall only be destined for hell 57:15 and no body can be any good to anybody 44:41 God is well aware of those who make other gods beside God 42:6 Everything i.e. even the smallest good or bad shall be made known on that day [of judgment]

Maula:

A believer has total faith that God is his patron and helper. This is the true relationship between man and God. As such the prophet Muhammed said: wallahu maulakum 66:2 ( you Lord is only Allah) and taught the believers to pray as follows:

Unta maulana fansurna alal qaumil kfireen 2:286 (You are our Lord, so make us succeed against the disbelievers).

Who does God befriend or whose 'wali' is God:

How can we befriend God or who does God hold as His friend? The Qur'an says very clearly in this context:

Huwa waliyyuhum bima kaanu ya'lamun 6:128 ( God befriends people only due to their [good] deeds).

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Allah becomes one's friend due to one's good deeds:

Inna waliyyiyal laahul laazi nazzalal kitaab – wa huwa yata walliyas swaliheen 7:196 ( say that my 'wali' is God who has revealed the book and He is friend to those who do good deeds [the swaliheen]).

There is only one way to befriend God and that is to do good deeds as per this book; no other way is good enough; it is not begotten by any wish or mere prayers; God has said clearly:

Laisa bi' amaniyyikum wala amaniyyi ahlal kitaab – muy ya'mal suu' uy yuj'za bihi – wala yajidalahu min doonil laahi waliyyaw wala naseer 4:123, 4:174 ( O believers, neither is this thing [friendship of God] dependant on your mere wishes nor aspirations of those with the earlier book ; whoever does bad deeds will surely get its return and in such a case nobody can be his friend or helper against God).

By obeying the laws of God as contained in the Qur'an the human personality is developed which means that man starts [to a human extent] reflecting God's traits. Thus man becomes God's 'wali' and God befriends man and this indeed is the right relationship between man and God.

A society that is comprised of such individuals is called the group of 'aulia Allah' or the friends of God and it becomes safe from all harm or grief. This is the compulsory result of a Godly system that this group of believers sets up.

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Durri Mansur:

Various traits of God:

There are various other traits of God besides those mentioned in earlier pages. Several volumes shall be required to discuss all of them in detail. Therefore the rest of the traits are mentioned only briefly. If one studies the Qur'an in the light of these brief details then the details will be various obvious. To understand their real meaning see my book 'Lughatil Qur'an'.

Al-hakeem:

'Al-hakamatu' means the horse's reins. A rein is supposed not to let the horse's speed be out of control but to check its speed and make it moderate. Thus 'al-hikmatu' means to keep in check and not to allow wandering; 'hakeem' means a man who performs every thing in a balanced way.

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So when we say that God is 'al-hakeem' we know what is meant; this is a basic trait because it has been mentioned at many places in the Qur'an: such as 'hakeemun khabeer' 11:1, 'hakeemun aleem' 6:140 etc.

It is obvious then a society that is comprised of individuals who are balanced shall be very wise.

Al-haleem:

A man who has weak nerves is easily aroused. Even small criticism provokes him. As against this a man who is even tempered and solid, is serious and sagacious. He is not aroused at small things. He deliberates on things very seriously and with equanimity and after reaching a decision stands resolutely behind it. Such a man is called 'haleem'. God being 'haleem' means that His law of natural turn of events does not flare up at the slightest rebellion but produces results as per deeds very dispassionately and if during this while the deeds are rectified then it provides protection from the harmful results of previous deeds. This fact has been described by the Qur'an as follows:

la yu'akhizu kumul laahu bil laghwi fee aimanukum wala kiy yu'khizkum bima kasabat qulubikum – wal laahu ghafurun haleem 2:235 ( Allah shall not hold you accountable for your frivolous promises; you will be held accountable for the promises that you have made seriously with full intent and Allah is forgiving and 'haleem'). Also see 2:235.

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In the battle of Uhad the 'musalmaans' had made some mistake which had temporarily turned to defeat. It is said in this context:



Innal lazeena tawallau minikum yaumul taqal jam'aani – innamas tazallahumush shaitwanu bi baazi ma kasabu – walaqad afa Allahu unhum – innal laaha ghafurun haleem 3:154 ( due to the mistake that had been done by some believers in that battle the devil had made them unstable; however, God had pardoned them for the mistake and verily He is forgiving and 'haleem').

The above two instances are enough to delineate the meaning of 'haleem'. Besides this word has been used at differnt places, such as: ghafurun haleem 5:101, ghaniool haleem 2:263 aleemun haleem 22:59 , 4:12 shakurun haleem 64:17 haleemun ghafura 17:44, 35:41 aleemun haleema 33:51.

Al—ghafur, Al-ghaffar, al-Afuwwu:

When there is an epidemic then most of the population or a large section is affected by it. But some people are still safe from it. These are the people whose body has strong resistance. This resistance power fights the disease and keeps the people safe. This is called 'maghfirat'. As per the law of natural turn of events of God, every deed produces its result.

If a nation's good deeds weigh more than its bad deeds then it is kept safe from the bad results of the errors it has made: this is called the trait of God which pardons man or the 'sifati ghaffari or ghafoori': wal laahu ghafurur raheem 2:281. This trait of God also has been mentioned at several places afuwwu raheem 22:60 that is, one who instead of taking one to task goes for afuwwu or oversight; this too means the same as 'maghfirat' that is one who pardons. 'Maghfirat' does not mean to pardon without doing anything.

At-tawwab:

Say you are going somewhere. Along the way you take a wrong turn. After going some way you realize or someone else makes you realize that you are following the wrong way. In order to go to the right path, from here you have to retrace your steps to where you started going the wrong way. This is called 'Taubah'. We have seen that it takes some time for the results of deeds to occur according to the natural turn of events. If in the meanwhile man retracts his wrong steps and does constructive deeds { whose results] can protect him from the results of his former bad deeds then that man can escape destruction innahu kaana tawwaba 110:3. Man is 'at-taayib' and God is 'at-tawwab'. This trait of God is called 'tawwabiyyat'.

Raooft:

'Rahmat' and 'raaft' are words that are closely linked and are almost of the same meaning. The only difference is that 'rahmat' means to provide the nourishment or means of growth and 'raaft' means to remove the hurdles that come in the way of providing those means of growth. As such the traits of 'raooft' and 'raheem' are often mentioned together.

Walau la fadlul laahi alaikum wa rahmatuhu wa annal laaha raoofur raheem 24:20 ( if God's 'fadal' and 'rehmat' was not on you [then you wouldn't be safe from the machinations of the sinners]).

Surah Taubah says:

Summa taaba alaihim – innahu bihim raoofur raheem 9:11 ( then God returned towards them; verily He was very kind to them [raoofur raheem]). Also see 2:143, 16:7-47, 22:65, 57:9, 89:10.

At one place in surah Taubah the prophet Muhammed's trait too has been mentioned as 'raoofur raheem' 9:187. That is he was very kind and so shall be his followers.

Al-wadood:

Love and kindness are the two branches of the same tree. Surah Rome says:

Wa min aayaatehi un khalaqa lakum min anfusikum azwajal litaskunu ilaiha wa ja'ala bainakum muwaddatan wa rahmah – inna fee zalika la'ayaatil li'qaumiiy yatafakkarun 30:21 ( and it is also one of His signs that He created spouses for you so that you may find solace in them and He created the emotions of love between husband and wife; verily there are signs in this for those who deliberate).

That is why that at one place in the Qur'an, 'wadood' has appeared along with 'raheem' and at another place with 'ghafur'. The prophet Shuaib said to his nation:

Wastaghfiru rabbakum summa tubu ilaih – inna rabbi raheemuw wadood 11:90 ( O people of my nation, ask your Lord for forgiveness ‘maghfirat’ and revert to Him; verily my Lord is very kind and loving).

After mentioning reward and punishment in surah Brooj it is said:

Wa huwal ghafurul wadood 85:14 (and He is forgiving and loving).

Remember that God’s kindness, love, forgiveness is all as per His laws, so in order to be worthy of them one has to make oneself deserving of them too. A person who does not act accordingly yet prays for His kindness hardly gets it. About God’s love it is said:

Ya ayyuhal lazeena amanu muy yartadda minkum un deenihi fasaufa yaatil laahu biquumiy yuhibbuhum wa yuhibbunahu azillatin alal mumineena a’azittin alal kafireen – yujahiduna fee sabilil laahi wala yakhafuna laumatah la’a’im – zalika fadlul laahi yu’tihi muy yashao wal laahu wasioon aleem 5:54 ( O believers if any one leaves his deen, then he shall not harm the deen one bit by doing so); soon Allah may create a group who He befriends and who befriend Him; who are very kind and soft to the believers but very harsh against the disbelievers; those who struggle in the way of God and are not deterred from it by any name calling or accusation; this is the ‘fadal’ or benevolence of God which He grants to whom He wills ; anyone who wants it can have it because God is very expansive and He knows all).

The above are the conditions through which one can make himself deserving of God’s love and kindness.

Al-kareem:

The word in Arabic has a very vast connotation. This can be explained by saying that anyone the Arabs wanted to describe as having all the high traits of humanity was called 'al-kareem'. That is, a possessor of all great traits. So when this word is used for God then the meaning is obvious. Surah Namal says:

Waman shakara fa innama yaskuru li'nafsehi – wa mun kafara fa inna rabbi ghanioon kareem 267:4 ( anyone who is thankful shall benefit from his thankfulness and whoever is unthankful shall bear the consequences of his thanklessness; my Lord is above any thankfulness or thanklessness of human beings).

God is not dependant on your thankfulness and neither will thanklessness harm him; it is we who are affected by either. However, the thankful shall be showered with His blessings:

Surah Inqataar says:

Ya ayyuhal insanu ma gharraka bi'rabbikal kareem – al lazi khalaqakla fasawwaka fa'adalaka 82:6-7 ( O mankind, what is it that has deceived you against your Lord - the Lord who has created you then streamlined you after making you pass through different stages and created balance in you).

That is, the creation of man, and then creating a balance in his limbs is all due to the benevolence of God. Here God has been called 'kareem' but at another place He has also been called 'akram':

Iqra wa rabbukal akram – al lazi allama bil qalam – allamal insaana ma lam ya'lum 96:3-5 ( Read [or recite] and your Lord is very 'akram' or very kind. He taught you to write with the pen. He taught man that which he knew nothing about).

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At the time of creation of man the word 'kareem' has been used but at the time of teaching of man the word 'akram' has been used. That is, teaching is 'akram' i.e is of greater significance than creation and that is why 'akram' has been used here.

Al-barru:

'Al-burru' means one who is infinite in His traits; one who creates vastness or expansion. This trait of God has been used along with the trait 'raheem' also. About the dwellers of heaven it is said that they shall say:

Famannal laahu alaina waqaana azabas sumoom – inna kunna min qablu nadoohu – innahu huwal barrur raheem 52:27-28 ( so Allah was benevolent to us and He saved us from the punishment of the 'sumoom' or hot wind; even earlier than this we used to call on God for help; verily He is the possessor of greatness and kind).

Al-hafeez(protector or one who provides safety), ar-raqeeb ( overseer or watcher) , al-muhaimun [protector), al-hayyu (living and giver of live), al-qayyum (existing and sustainer of life), al-muqet (protector and overseer):

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Allah is the creator of all universe; He is the sustainer, the Lord; He knows everything; He is All Knowing; then it is obvious that He is the overseer of everything too; it is He that is : wa rabbuka ala kulli shaiyin hafeez 34:21, 11:57 ( your Lord oversees everything ) at another place it is said: wa kaanal laahu ala kulli shaiyir raqeeba 33:52, 4:1 (and Allah watches everything).

When the prophet Jacob's sons wanted him to send his son Joseph too along with them after promising that they shall protect him , he said to them, what do you speak of protecting him: fal laahu khairun haafiza 12:64 (Allah is the best protector).

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about the 'jinns' who were engaged in different works during the reign of King Solomon, it is said: kunna lahum haafizeen 21:82 (We were overseeing them or We were their guard). In surah Hashar it is said: 'al-muhaiman' 59:23 [which has been used in the same meaning as guard]. In surah Baqarah it is said that the protection or guarding the universe does not tire God : la yau'adduhu hifzuhuma 2:255 because la takhiuzu sinataw wala naum 2:255 ( neither does he sleep or nod) and He is hayyul qayyum 2:255, 3:1, 20:111, 40:65 (infinitely enduring) ; everything exists because of His command and He is not dependant on anything for His existence. And He is the protector and guard of all things: kaanal laahu ala kulli shaiyin muqeeta 4:85.

'Al-hayyu' is a great trait of God. The most important thing in the universe is life and also baffling and beyond comprehension. Even today man has not been able to find out as to what is the fountainhead of life; the Qur'an says that God is 'al-hayyu' i.e. He not only is alive Himself but He also gives life to others .

Awwal O aakhir:

Allah is above time and space i.e. these things do not apply in His context. He was there when nothing else existed. And He shall be there when nothing else shall exist. That is He is: huwal awwalu wa aakhir 57:3 (i.e. the first and the last). He has been there since time immemorial and shall be there till eternity. He is also waz zaahir wa baatin or evident [in the things He has created] and oblivious too [He cannot be seen].

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Innal laahaala kulli shaiyin shaheed 22:17 (nothing is hidden from Him).

These are some of the traits of God which no one can share.

Qareeboon:

Wa izaalaka ibaadi unni fa inni qareeb – ujibu dawatad daayi iza da'aan 2:186 (O prophet, when any slave of mine asks you about Me, tell him that I am nearby and when he calls for help, I hear him).

Surah Huud says:

Inna rabbi qareebum mujeeb 11:61 (verily my Lord is very near and He responds to the calls[for help]).

Surah Saba says:



Innahu samioon areeb 34:50 (He hears everything and He is near).

Closer than the jugular:

Wa nahnu aqrabu ilaihi min hablil wareed 50:16, 56:86 (We are closer to man than his jugular vein).

How that is possible we cannot know. But as mentioned earlier, the relationship between man and God is through His laws.

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Therefore we must comprehend that His law of natural turn of events encompasses everything in such a way that no matter wherever we are we cannot escape His law; so much so that the thoughts that cross our minds and the indiscretions that our eyes make too cannot escape this law ; in other words every deed of ours or thought compiles its result as per the law of God.

In a society that is comprised of individuals that follow the law of God, nobody's labor shall go waste and no criminal will go unpunished.

Al-latifu:

But He is so fine that despite being so near to us He cannot be seen:

La tudrik hu absaar – wa huwa yadrikul absaar – wa huwal lateeful khabeer 6:104 ( eyes cannot see Him but he can see everyone; He can see the finest of things).

For the meaning of latiful khabeer also see 31:16, 22:63, 67:14, 23:34.

‘Lateef’ also means one who deals softly or kindly. Allahu latifum bi ibaadihi 42:19 Allah is very soft in guiding His slaves [i.e. guides them softly and is not harsh in His guidance]: inna rabbi latiful lima yashao 12:100 (verily my Lord deals very softly with His slaves [as per His design]).

Ash-shaheed:

(One who is Omnipresent):

He is fine and cannot be seen by anybody but is so near like He is omnipresent i.e. present everywhere and witness to everything.

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Lahu ala kulli shaiyin shaheed 58:6, 4:43, 5:117, 22:17, 24:47, 33:56 (no matter how secretive a deed may be it cannot escape God because He is witness to everything): wallahu shaheedun ala ma ta’lamoon 3:97, 11:46 God is witness to everything ; in one case the decisions of the prophet Solomon and that of the prophet David are mentioned and then it is said: wa kunna li’hukmihim shaahideen 21:78 (and We were witness to their decision and not only in these cases, Allah is witness wherever it is a matter of truth and justice).

Note: a prophet arrives and claims that whatever He says is not from anyone else but God; that it is a message from God that he brings and which has been revealed to him by God;

indeed this is a very big claim and this truth needs a very big witness. Who is the witness? It is said:

La kinil laaha yash-hadu bimaanzala ilaika anzalhu bi' ilmihi – wal malaikatu yash-hadoon – wa kafa bil laahi shaheeda 4:166, 3:17 ( O messenger, if these people refuse to accept what you say as the truth then they may do so], but Allah has revealed the truth and it is He that is witness to your truth and He has revealed it with His knowledge and the angels too are witness to it and Allah's testimony is enough).

Testimony to the prophet Muhammed being a true prophet:

Wa arsalnaka linnaasi rasula – wa kafa bil laahi shaheeda 4:79 ( O messenger, We have sent you as a prophet to all mankind and Allah is witness to it and this testimony of Allah is enough [to show that it is the truth]).

The prophet Muhammed was a prophet whose teachings was overpowering every religion or deen: huwal lazi arsala rasulahu bil huda wa deenil haqqi li'yuzhirahu aladdeeni kullihi – wa kafa bil laahi shaheeda 42:28 ( [Allah is the being] who sent His prophet with the 'deen' and guidance so that it may replace all 'deens' of the world and Allah's testimony is enough in this respect).

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If we look objectively at the series of invitations towards God through the prophets we find that in the beginning the messengers are apparently very humble creatures and quite helpless. People deny them because of jealousy and other reasons, a strong one being the support of the status quo in which they are privileged, and thus the conflict between good and evil begins. Apparently the evil forces or those which are opposed to the invitation to God seem to be very strong and good seems to be very pitiful against all this. At that time no one who holds the worldly life as most dear can say that the truth shall prevail. But at this time there is one witness that testifies that the truth shall prevail and thereafter the results

show that indeed the truth prevailed. How truthful was the testimony. It is said in the Qur'an:

Qul atyyu shaiyin akbaru shahadatah- qulil laah – shaheedoonn baini wa bainakum – wa uhia ilayyia haazal quranu li'unzirakum bihi waman balagh – a'innakum li'tash-haduna unna ma'al lahi aalihatan ukhra – qul la ash-had – qul innama huwa ilahuw wahiduw wa innani bariyyam mimma tushrikun 6:19, 10:29, 17:96, 29:52, 46:8 ( [O prophet, ask these people who oppose you] what is the biggest testimony of all? Reply that it is Alla'h's testimony. He is witness between you and me. He has revealed the Qur'an to me so that I can warn you through it and those to whom it may reach about the bad results that will accrue by following evil, so what have you to say to this? Do you testify that there are other gods beside God? {O messenger, } say [that if this is indeed what you say or testify to] my testimony is that He alone is the Lord of all and there is no Lord beside Him and I refuse to acknowledge anything beside Him that you worship as god. Thus, there is your testimony and mine, and the decision lies with God [as to whose testimony is correct] and you shall see as to whose testimony is correct [i.e. mine]).

God's testimony means in these matters that when it is deliberated in the Qur'an and things are viewed in the light of intellect and perception [not hearsay] then the Qur'an itself will become the testimony from God [that is it will reveal the truth] and when you deliberate in the universe then too you will realize the truth that God is the only creator and His laws are operating in the universe.

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And how constructive are their results; this will be the testimony of the angels or the 'mala'ikah'. So when the results of the Qur'anic commands are manifested then they shall be witness to the truth of the Qur'an. Going ahead, a believer's life and the conduct of the group of believers itself shall be testimony that these people are indeed the flag bearers of the truth. The fact is that every developed personality is testimony to the truth.

Al-haseeb:

When God is witness to everything and deed then it is obvious that even an iota can not escape his law of natural turn of events. Before Him, there is no secret:

Wa inn tubdu ma fee anfusikum au tukhfuhu yuhasibkum bihil laah 2:284, 15:92 ( no matter whether you reveal what is in your hearts or not, He shall hold you accountable to it).

And for this He does not need anybody's assistance. He is enough to hold you accountable: wa kafa bil laahi haseeba 4:6, 4:86, 33:39 . Even the smallest iota of deed shall have to be accountable:

Wa nazaool mawazeenal qista li'yaumil qiyamati fala tuzlamu nafsoo shaiy'a – wa inn kana misqala habbatim min khardalin aataina biha – wa kafa bina haasibeen 21:47 ( and on the day of judgment We shall set up the scales [in which deeds shall be weighed] and there shall be not even the slightest injustice to anyone; the slightest bad deed shall have to be accountable for; since it is We who shall hold the accountability nobody can offer false evidence [like they do in this world]).

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The accountability does not await for the day of judgment to occur; it starts right here; as per His law of natural turn of events some results are manifested here and some later but the process does begin; this means that result of every deed starts taking shape right with the committing of the deed although it may come before us in palpable shape only after some time. It is said: wa huwa sareeool hisaab 13:41 . The disbelievers were frightened of the results of their deeds as follows:

Wa imam nuriyannaka baazal lazi naeeduhum au natawaffa yannaka fa innama alaikal balaghul wa aliainal hisaab 13:39, 24:39-40, 40:17 ( and We have promised them many things [which may not all be proven true in this world] some of which may be manifested in

this life whereas others may be manifested later [after death]; you are responsible only for conveying the message ; it is Our job to hold them accountable not yours).

His accountability is very strict and very all encompassing:

Wa ka ayyan min qaryatin atat un amri rabbiha wa rusulehi fahaasibnaha hisaaban shadeedaw wa azzabnaha azaaban nukara 65:8 ( and their were many habitations [the people of which] were rebellious to God and their prophets so we held very strong accountability and punished them very severely [for their crimes]).

How is the accountability done and how are the results manifested shall be discussed in a separate book; here it shall suffice to indicate that these things do not come from somewhere outside or externally but this accountability is held within ourselves but everything take place as per God's law:

Wa kulla insaanin azzamnahu twaeerahu fee oonuqehi – wa nukhriju lahu yaumal qiyamati kitaabyn yalqahu manshura – iqra kitaabaka – kafa bi'nafsikal yauma alaika haseeba 17:13-14

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(and every man's record of deeds i.e. 'aamal nama' is hung around his neck and on the day of judgment [the qiyamah] it shall be opened up and man shall see for himself [as to what he did in this world]and hold himself accountable).

This thing has been stated in another way too:

Inna alaina iyabahum – summa inna alaina hisaabahum 88:25-26 { verily all men shall return to Us and We shall hold them accountable).

When real believers who reflect the traits of God constitute a society then everybody's accountability keeps being conducted; no good deed is overlooked nor bad deed remain unpunished ; there is no favor or disfavor to anyone. Justice prevails all around.

Ash-shakiru ; ash-shukur:

'Shukr' basically means the full return or result of deeds; therefore 'ash'shakiru' or 'ash-shukur' means one who gives full return for human deeds:

Ma yaf alal laahu bi'azabi hum inn shakartum wa aamantum – wa kaanal laahu shakiran aleema 4:147, 2:158 ( people, if you are thankful [i.e. utilize the blessings of God in their proper way] and believe in God then why would God punish you? God values very much the good deeds and He is fully aware about them).

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He is so appreciative of good deeds that whatever you spend in His way, is returned many times over:

Inn tuqrizul laaha qarzan hasanaye yuzaa'ifhu lakum wa yaghfirakum – wal laahun shakurun haleem ( if you give God a loan then He shall return it you as double and protect you and Allah is very appreciative of good deeds and He is very serious).

Surah Faatir says that those who in obedience to the book of God establish the system of the 'salaat' and arrange to give 'zakaat' indulge in a trade which can never face loss. This trade has been opened by God to benefit men:

Li'yuwaffiyahum umurahum wa yazidahum fazlihi – innahu ghafurun shakuur 35:30 ( so that He can give full return for their deeds and add to it out of His benevolence ; verily He is the best protector and the best return-er of deeds).

When the people who follow God's laws shall cry out while entering heaven:

Wa qaalul hamdulil laahil lazi azhaba unnal hazan – inaa rabbana la'ghafurun shakoor 35:34 ( All praise be to Allah, the being who removed grief from us [and made us reach this place of peace i.e. heaven]; verily our Lord is forgiving and the Best return-er for deeds).

As-salaamu; al-mumin:

The Qur'an has described human success by using a very composite word: 'salaam'.



The end purpose of all life's struggle is to attain peace and a life of peace and equanimity; a life without any fear or grief but absolute calm; not the artificial peace that is derived by shunning the pleasures of this life as in celibacy; but that which comes by conquering the universe but by inculcating Godly traits in yourself: as-salaamul mumin 59:23. 'Salaam' also means to complete a thing besides peace. Any one who obeys God's laws completes his own personality and he attains 'salaam'. This is the 'salaam;' towards which the Godly system calls us:

Wal laahu yad'oo ila daris salaam – wa yahdi muyy yashao ilasiratim mustaqeem 10:25 (and God calls one to peace and anyone who so wants is given guidance and shown the straight path).

Allah invites towards 'salaam' through the Qur'an:

Qad ja'akum minal laahi nurun wa kitaaboon mubeen – yahdi bihil laahu manit taba'a rizwanahu subulus salaami wa yukhrijuhum minaz zulumati ilan nuri bi'iznihi wa yahdiyahim ila siratim mustaqeem 5:15-16 ( the guidance or the book has been revealed to you by God which is very clear in its commands; through this book God opens the way for those who are desirous of His pleasure through obedience of His command[i.e. as per His laws] brings them out of darkness [of unawareness] and makes them follow the way of success).

Those who believe in the Qur'an and tread the right path will find safety and peace with God.

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Wa haaza siratu rabbika mustaqeema qad fassaln al aayati li'qaumiy yazakkaroon – lahum darus salaami inda rabbihim wahuwa waliyyuhum bima kaanu ya'maloon 6:127-128 ( and this is the straight path of your Lord [that leads to your Lord] ; verily for those who heed advice and preaching are described the ways to the truth very clearly; for them there is safe

sanctuary with their Lord and because of their good deeds their Lord shall be a friend to them and helper).

This indeed is the straight path for one who tread the straight path: was salaamu ala manit taba'al huda 20:47 ( (nowhere else excepting in the Qur'an[now] is the God's guidance. That is why the night in which the Qur'an started to be revealed has been said to be :

Salaam -hiya haatta matla'il fajar 97:5 ( [in this night] there is complete safety until the day breaks).

The Qur'an is the centre of teaching for the muslims' minds and that is why it is the fountainhead of peace and security. It is the political 'kaabah' of the muslims which the kaabah) too is the centre of peace and tranquility for mankind.: waman dakhallahu kaana aamina – 3:96 ( anyone who enters its limits acquires peace and security). The world does need a place where no oppressive force can reach and which is an island of peace and security ; where man can breathe freely and where he has no fear or grief and where he enjoys all protection. Such is the 'kaabah' because it is the symbol of God's kingdom on earth and it is obvious that a system whose centre is the fountainhead of peace and security would definitely be a safe sanctuary itself.

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The premonition of security to the exalted ones:

The prophets used to get premonitions of security. About the prophet Noah it is said:

Qeela ya nuhbit bi'salaamim minna wa barakatin alaika wa ala um mim mimman ma'ak 11:48, 37:79 ( the command[from God] was "O Noah, now alight from the boat; may peace and security befall you and to those who are with you)").

About the prophet Abraham it was said: salaamun ala ibraheem 37:109 about the prophets Moses and Aaron it was said : salaamun ala musa wa haroon 37:120 similarly about the prophet Ilyas it was said salamun ala il uya'seen 37:130. About the prophet Yahya it is said:

Wa salaamun alaihi yauma wulida wa yauma yamutu wa yauma yub'asu hayya 19:15 ( may peace be on him; on the day he was born and the day he died and on the day that he shall be raised again).

About the prophet Jesus too it is said this 19:33.

It is said about all the prophets: wa salamoona alal mursileen 37:181. And about all exalted persons [due to their deeds] it was said:

Qul hamdulil laahi wa salamoona ala ibadehil lazeenas tafa – aa Allahu khairoon amma yushrikoon 27:509 ( say that all praise belongs to Allah and for those exalted people ; so, is Allah better or those they attribute as partners to Him?).

Peace and security in 'Jannat' or heaven:

This is about the people who reflect Godly traits and they enjoy security. The society that comprises of such individuals who reflect Godly traits is a heaven even on this earth.

And when these individuals go to the hereafter then there too they shall enjoy a heavenly life. The heaven in the hereafter is concerned with the evolutionary stages of life and only those individuals whose personality is developed can get to that stage. About these individuals it is said:

Innal muttaqeena fee jannatiw wa uyun – udkhula ha bi’ salamin aamineen 15:45-46 and 50:34 ( undoubtedly the ‘muttaqis’ or the pious shall be among the gardens and they will be told to enter them with peace and security).

Surah Dukhan says: innal murttaqeena fee maqamin aaman 44:51 9 (verily the pious shall be in a place of peace). There shall be no untoward thing there. From everywhere there shall be voices hailing security and peace: la yasmaoona feeha laghwan illa salaama – 19:62 and 56:26 . There shall be no frivolous thing that they shall hear. Whatever they shall hear will be about peace and security:

Daawahum feeha subhanaka Allahumma wa tahiyyatuhum salaam – wa aakhiru daawahum anil hamdu lil laahi rabbil aamileen 10:10 ( the dwellers of heaven shall call out: O Lord you are removed from any fault and they shall end by saying alhamdolil laah [praise be to the Lord]).

The heaven dwellers shall get the following message:

Wa naadu as’haabal jannatah un salaamun alaikum 7:64 (they shall call out to the dwellers of heaven: may you enjoy security).The angels shall come and congratulate the dwellers of heaven as follows:

Wal mala’ikatu yadkhuluna alaihim min kulli baab – salamun alaikum bimasabartum fa’nima uqbad daar 13:23-24, 16:32, 39:73 ( the angels shall come through every door [from all sides] and say: you were staunch in your belief in the world and therefore you enjoy security today; see how good is the abode that these people have gotten).

-Salaam [or salute] in Islamic society:

The present style of salutation in this world has been maintained in heaven too ; i.e. the salutation of one muslim to another in this world shall be maintained in heaven too. If life is arranged according to Islamic principles then it can be very peaceful in this world. About the social life of the muslims it has been said:

Ya ayyuhal lazeena amanu la tadkhulu buyutan ghaira buyutikum hatta tastanisul wa tusallimu ala ahliha— zaliku khairul lakum la'allakum tazakkaroon 24:27 ( O believers, when you enter any other house except your own then first ask the inmates' permission and then say to the inmates 'as salaam o' alaikum' or salute them ; it is better that you keep this fact in mind [that the mutual relationship between you is of peace and security]).

Even when you enter your own house you should salute your folks:

Fa iza dahaltum buyutan fasallimu ala anfusikum tahiyyatan min indil laahi mubarakatan tayyibah 24:61 ( so when you enter your house then salute your folks or say 'as salaam o' alaikum' [peace be upon you]).

The life of the society where the individuals wish security and peace to each other when they meet must inevitably be heavenly. But today we have reduced this 'salaam' [greeting] to a mere tradition. Today this 'salaam' is simply a combination of a couple of words. The words come to the mouth mechanically but there is hardly any heart behind it,

although the Qur'an wanted your words to reflect your true feelings. When words and deeds do not match then they carry little weight in the Qur'anic scales or according to the Qur'an. It is rather hypocrisy which is a very despicable trait :

Kabur maqtan indal laahi un taqulu ma la taf'aloona 61:3 ( Allah thinks it very bad for your deeds not to match your words [that you say things which you do not do]).

As such in Islamic society the greeting 'As salaam o' alaikum' is not just a group of words but a greeting from the heart reflecting the cordial feelings one believer feels for another. That is why when a man meets another in such a society he wishes the other all sorts of peace and security. This means primarily : be at ease ; no harm shall come to you because of me. In reply, the other person too expresses the same thing. That is, both of them announce that they pose no threat to the other but that they are quite satisfied that they are at peace with one another. This was the real meaning of 'as salaam o' alaikum' in the Islamic society.

Nowadays, a man expects the other to salute first [which gives the first man the false pride of being somehow superior]; he is reluctant to be the first to greet. But the Qur'an teaches us quite a different thing. Who can be more exalted among mankind than the prophet Muhammed but the Qur'an asks him to:

Wa iza ja'akal lazeena yuminoona bi'aayatina faqul salamun alaikum katyaba rabbukum ala nafsihir rahmah 6:54 ( O messenger, when the believers come to you then say to them 'may peace be upon you' [or salaam o' alaikum] ; your Lord has made it incumbent upon Himself to be kind).

The root of the word 'Islam' is siin, laam , miim . Genrerally we say that 'Islam' means a religion of peace and security; this too is right but peace and security are negative conditions i.e. the absence of chaos and disruption. It does not have a positive element.

But when we deliberate on the meaning of 'salam' then the positive element comes to the fore. 'Salam' also means to be complete; to fulfill someone's shortcomings and make his personality complete. Thus we see that 'Islam' means a system in which every individual is at peace and his human capabilities and personality are completed too.

Al-aala( superior), al-azeem (being with grandeur), al-alliyyu (superior), al-muta-aal; ( high ranking):

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Man is the most exalted creature on earth. And among humans a person whose personality is developed is thought to be the highest ranking individual. God's personality is most complete therefore He enjoys the highest rank. He enjoys the greatness that man cannot even imagine: wa huwal a;yyul azeem 2:255, 42:4 (and that personality is the greatest and superior to all). Aalimul ghaibi wash shahadahatil kabirul muta'aal 13:9 (one who knows the unknown and is witness to everything). The quality of having government and grandeur is very lofty for man , in fact, it is the zenith but the Qur'an does not accept anyone as being lofty other than God. Therefore when the kingdom belongs to God then all grandeur too belongs to him.: Fal hukmu lil laahil aliyyil kabeer 40:12 (all authority or government belongs to God who is indeed very lofty). And there is no partner in this kingdom:

Zalika bi'annal laaha huwal haqqu wa annama yadoona min doonihi huwal baatilu wa annal laaha huwal aliyyul kabeer 22:62, 31:30, 34:22 ( Allah is the true Lord and those that these people call upon for help other than God are false gods and thus Allah's personality is supreme).

Only God is the real Lord: fata'alal laahul mulkul haq 20:114, 23:16 (so every type of loftiness belongs to Allah). He is indeed the greatest. It is incumbent upon man to bow before Allah even if he reigns supreme on earth. That everything must bow before Him but be engaged in the grand programme of God : fasbbih bismi rabbikal azeem 56:74 , 56:96 ( declare the supremacy of your Lord : sabbihis ma rabbikal aala 87:1 (because He has no equal) : subhanuhu wa ta'ala amma yushrikun 16:1 ( His being is free of any partnership).

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He is above anything that one may allege against Him: subhanuhu wa ta'ala amma yusifoona 6:101 (free of any allegations that are made about Him due to unawareness): subhanuhu wa ta'ala amma yaquluna ooluwan kabeera 17:43.

The exalted slaves of God:

Since God is so exalted, the slaves of His who try to establish His system here on earth too shall also enjoy exaltation the likes of which others can hardly attain. About such people it has been said:

Wala tahinu wala tahzanu wa antumul qalaun inn kuntu mumineen 3:138, 47:35 ( do not lose heart or grieve; it is you who are the loftiest [among men] provided that you be a true believer).

Just as God is supreme in everything His true slaves are also the most exalted on earth.

But their loftiness and exaltation shall not be born of rebellion nor will give birth to any such thing. The pharaoh too was a high ranking person on earth but he claimed : ana rabbukumul aala 79:24 ( I am your god) but his claim was false or rather based upon self deception. Rebellion and pride can never be counted as real exaltation. Greatness lies in bowing to or obeying God's laws.



Exaltation on earth belonged not to the pharaoh but to the prophet Moses. When there was a contest with the sorcerers the prophet Moses feared that people might get influenced by the sorcerers and then it was said: la takhaf innaka antal aala 20:68 do not be apprehensive; you shall be prevalent). Because in order to overpower you need to be on the path of truth and Moses was on the path of truth not the pharaoh. It is therefore said that the opponents of truth are always defeated in the end and the Godly do prevail:

Wa ja'ala kalimatil lazeena kafarus sufla – wakalimatul laahi hiyal ulya – al laahu azizun hakeem 9:40 ( at last the disbelievers were overpowered and it is the Godly who prevail for Allah is overpowering).

Therefore the group or party which struggles to establish the Godly system on earth is the most exalted.

'Al-mateen' (the powerful), al-aziz (powerful, overpowering):

'Izzat' also means power or force. But it is power in which overpowering is included. Thus 'the word 'aziz' would mean one who is overpowering'. 'Matanat' also has the connotation of being powerful but sober ; thus 'mateen' means one who is powerful but a force in which there is no slackness; and 'mateen' would mean one who is powerful and whose schemes are very powerful and solid:

Wal lazeena kazzabu bi aayaatina sanastadrijuhum min haisu la ya'lamoona – wa umli lahum – inna kaidi mateen 7:182-183, 68:45).

( and We shall take gradually the people who refuted Our laws to their end imperceptibly; We give them margin but Our law of accountability is very strong).

Because God is all powerful and 'mateen' and has the authority:

Innal laaha huwa razzaqu zul quwwatil mateen 51:58 ( surely Allah is the sustainer and the possessor of authority).

The word 'aziz' has been used at several places for Allah. Somewhere it has been said azeezun hakeem 2:240 i.e. the being whose overpowering is not due to blind force but based on pure wisdom and reform; somewhere it is said azizun zuntikaam 3:3 He is overpowering so that [as per His law of natural turn of events] punishment can be meted out unflinchingly and also qaviyun azeez 22:40 22:40 i.e. His overpowering is not due to chance but is the result of His infinite authority. When the nation of the pharaoh was held accountable for its crimes then it was said akhza azizim muqtadir 54:42 the nation was caught by the being which is overpowering and authoritative and is the Lord 37:180. Anybody who seeks respect shall have to obey His laws because real respect cannot be gotten elsewhere or through any other means:

Mun kaana yuridul izzata fa lil laahil izzatu jamee'a 35:10 ( one who seeks respect must know that all respect belongs to God [as such it can be had by following His laws]).

He endowes the seekers of respect but how?

Ilahi yas'adul kalimut tayyabu wal amalus swalehu yarfaoo 35:10 ( the beneficial concepts for humanity rise towards Him and good deeds give man loftiness).

Thus His slaves who do good deeds get respect:

Wa lil laahil izzatu wa li'rasulehi wa lil mumineena wala kinnal munafiqeena la ya'lamoona  
63:8 ( the hypocrites seek respect elsewhere ; how self deceptive and erroneous this is) :

Bash-shiril munafiqeena bi anna lahum azaban alima – nil lazeena yattakhizunal kafiireena  
aulia'a min doonil mumineen – ayabtaguhu inda humul izzata fa innal izzata lil laahi jamee'a  
4:138-139 ( O prophet, inform the hypocrites that severe punishment awaits them; the  
people who befriend the disbelievers instead of the believers, do so because they are  
looking for respect there? If so, then they should know that respect lies entirely with Allah).

Respect entirely belongs to Allah and is begotten by following His book because all respect  
or 'izzat' belongs to Him wa innahu la kitabun aziz 41:41 . Indeed we see that the  
disbelievers too command respect but their respect is false which may deceive but does not  
hold up to strict criterion. : bal lazeena kafaru fee wa izzatiw wa shiqaaq 38:2 ( but the  
condition of the deniers of the truth is such that they are dogged in their opposition [to the  
truth] due to false pride. These are the people whose condition is such that:

Wa iza qeela lahut taqil laaha akhazatul izzatu bil ismi bi fasbahu jahannam – wa la bey'sal  
mihaad 2:206 ( and when they are warned of the dreadful results of violating the Godly laws  
then false pride instigates them all the more ; hell shall be their abode which is a very bad  
place).

Hell, were they shall have to make their abode eternally in ignominy. About this punishment  
they shall be told:

Zuq – innakaantal azizul kareem 44:49 ( taste it because you thought yourself to be very  
respected!).

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All because those people had deceived themselves with false standards of respect. The criterion for respect is only that:

Wa lil laahil izzatu wa li'rasulehi wa lil mumineen 63:8 ( all respect belongs to Allah, His prophet and the group of Believers).

True respect is attained by high character not by fraud or oppression.

When the Qur'an says that respect and honor belongs to the group of believers – and respect which no other nation can match – then it is obvious that the present day muslims who are the most demeaned nations of the world cannot call themselves true believers. A believer can never live a demeaning life.

Al-barioo, al-musawwir:

Surah Hashar says:

Huwal khaliqul bariool musawwuir 59:24 ( Allah is the creator, baari and artist).

The basic characteristics of a developed personality is creation. In the beginning it has been mentioned about the Godly trait of creativity. 'Al-baarioo and al-musawwir' are also connected to creativity.

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To create means to streamline the elements or rearrange the elements to form a new thing; in this arrangement the additional elements that are not required are removed. This is the quality of a 'baari'. Then to give it a particular shape is the quality of a 'musawwir' or artist. It is these stages of creation that at another place have been described thus:

Al lazi khalaqaka nasawwaka fa'adalaka ayyi suratim masha'a rakkabak 82:7-8 ( the Lord which created you; then streamlined you; then created a balance between your limbs; then gave you the form He wanted).

First stage is of creation; then the additional or un-required elements are removed; then a balance is created; and then the last stage in which a particular form is given in which all the finer points are brought together: walakum fee ha jamal 16:6 This last stage of 'musawwariyat' or artistry : huwal lazi yusawwirukum fil arhaami kaifa yashao 3:5 ( the Being which gives you form in the womb of the mother) ; a form that does not resemble any other and a striking balance because if the nose etc was ugly then too it could have served the purpose but it was given fine form. :suwwarakum fa ahsana suwarakum 64:3 ( He created you in the best form). Can this sort of creation be attributed to some blind coincidence. No. It is solid reasoning that asserts the Creator's presence. He is the creator and then 'baari' and 'musawwir' too: fatabaraka laahu ahsanul khaliqeen 23:14 .

The students of Aristotle know that the existence of a thing is another name for its form. That is, a thing, he says, comes into existence when we say that it has acquired a form. In this world a thing which has no form does not exist at all. Therefore when the Qur'an says that God is 'al-musawwir' it means that He gives particular form to man and thus brings him into existence.

Al-wasey:

Astrologers are astounded when they deliberate on even one thing in the universe and its limitless ramifications and wonder as to how vast the universe is. This is the condition in one aspect of the universe, then imagine the wonders of the great, big universe. But the vastness of the universe is beyond our concept. When the universe which is a creation itself is so vast then imagine the limitlessness of the Creator Himself.: subhanahu wa ta'alaamma yasifoon (God is above all the things man alleges about Him). The attributes of time and place could be correct for bodies but personality is above all such things:

Walil laahil mashriqu wal maghrib – fa ainama tuwallau fa samma wajhul laah – innal laaha waasioon aleem 2:115 ( whether it is East or the West , all directions belong to Allah ; wherever you are He is before you; verily His authority is very vast and He know everything).

The trait of Allah as 'wasey' appears with the word 'aleem' 2:247, 2:268, 3:72, 5:54. As such this vastness is the vastness of His knowledge; and since this vastness is unlimited therefore our limited minds cannot grasp the true meaning.

But we do know that a man's personality is inherently vast in comparison to his body. Not only personality but man's thoughts are very vast too; nobody can imagine the limit of our thoughts.

If we want to witness the limitness of God in this world then we can establish a Godly system on earth and see how one seed can produce seven hundred seeds in return or the bounties that are unleashed by doing good deeds. : Masalul lazeenyunfiqunaamwalahum fee sabilil laahi kamasali habbatin ambatat sab'a s sabila fee kulli sumbulatim me'atu habbah – wal laahu yuzaeefu limay yasha – wal laahu waseyoon aleem ( the people who spend their money in the way of God their generosity is like a seed which is sown into the ground and seven plants are born out of it and each plant has a hundred seeds each; and according to His will Allah even doubles the produce, He has very vast knowledge and He knows everything).

Therefore when one is engaged in following the laws of God one must not wonder as to where the sustenance will come from. Establish the system as per God's commands and then witness the bounties it entails 4:130, 24:32.

Al-wahhab:

'Mohibat' means a gift which is given neither in return for anything nor for realizing any aim. All that we have received in the universe is 'mohibat' or gift from God . Therefore God is called 'al-wahhab' ,that is, the giver of such gifts. The guidance of the 'wahi' along with other things are very essential for human growth or development. This too is a gift from God. Neither is there any expectation by God regards any remuneration for it nor any capability of the prophet is involved in this.

This is guidance which every human being requires, whether he realizes it or not . That is why the believers pray:

Rabbana la tuzigh – qulubana baada iz hadaitana wa hub lana mil ladunka rahmah innaka antal wahhab 3:7 ( O Lord, do not let us waver from the right path after having come to the right path and be kind to us; verily you are the forgiver and there is nobody who is greater in forgiveness than you).

And about the disbelievers in guidance it is said:

Um inda hum khaza'eenu rahmati rabbikal azizil wahhab 38:9 ( [do they already possess the treasures of you Lord] that they are refusing to believe).

The treasures of God are only with Him and that is why the entire world depends on Him and He is not dependant on anyone.

In the human world the people whose personality reflects this trait of God shall grant the accoutrements of life to others without expecting any compensation or remuneration. This is the system of sustenance or 'raboobiyat' which is set up by the believers.

Al-ghaniyyu:

When man began to worship he imagined a god in his own image with human attributes and the most he could do in this respect was to give god the status of a king for there could be no bigger status than that of a king. After that he perceived that the kings make their subjects carry out their commands only for keeping their kingship intact . The more the subjects were obedient the more the king's kingship or governance would be enhanced.



The king realizes taxes from the subjects and that too is to make the kingdom stronger. Thus in all these things the king would be dependant on the subjects but he would not own up to this and would prefer to hide this dependence behind the curtain of laws. As such when man fashioned gods out of his own mind he attributed the human quality of kings of being dependant on his subjects to gods too. And therefore there was need to offer the gods presents as is necessary for kings on earth.

But when the Qur'an introduced the God it made clear that the obedience of His laws were for the benefit of man himself and not God. As such He was not in need of human obedience or any presents or 'nazar'. He is quite free of any want. All this obedience is for our own benefit. If a patient follows the doctor's advice then he stands to benefit himself, not the doctor. If any student follows the commands of his teacher then he stands to benefit himself and not the teacher. Similarly God is free from any want. But He does not like disbelief because it pushes man into hell. God likes belief because it gives exaltation to man:

Inn takfuru fa innal laaha ghanioon unkum – wala yarza li'ibadehil kufr – wa inn tashkuru yarzahu lakum – wala taziru waziratuw wizrah ukhra – summa ila rabbikum marjiokum fa yanabbiookum bima kuntum ta'maloon – innahu aleemoom bizaatis sudur ( if you disbelieve then God is free of your belief ; it is only that he does not like disbelief for His slaves ; and if you are faithful to Him then He shall be pleased for you [that is, you shall benefit from it]; no man can bear anyone else's burden ; everybody has to return to his Lord; He shall tell you whatever you have done in this world and He is aware of even the secrets of the heart).

Pointing to the thanklessness of former nations it was said:

Zalika bi'annahu kaanat taatihim rusulihum bil bayyinati faqalu abasharuy yahdunana – fakafaru watawallau wastaghna laah – wal laahu ghanioon hameed ( because the prophets had come to them with clear guidance but they refused to believe the guidance because it was brought by human beings like themselves. So they refused to believe and turned away ; but God is not dependant on their belief or disbelief because He is quite independent and deserves all praise).

The prophet Moses said to his nation:

Inntakfuru antum wa mun fil ardi jamee'a – fa innal laaha la ghanioon hameed ( and Allah can not care less if you and all humankind adopts disbelief because God is not dependant on anything and has the best of qualities).

Belief, denial, thankfulness or thanklessness shall only benefit or harm human beings themselves and not affect God the least bit:

Wamuy yashkur fa inaama yashkuru li'nafsihi – waman kafara fa inna laaha ghanioon hameed 31:12, 27:40 ( and thankfulness stands to benefit man himself and any disbeliever shall only harm himself ; verily Allah is free from dependance on your belief or disbelief).

Struggle in life is for the benefit of man himself and anyone who does it in the right way shall benefit only himself and whoever just sits idle or goes the wrong way shall face the music or the execrable results of doing so.

Wa mun jahada fa innama yujahidu li'nafsihi – innal laajha la'ghnioon unil aalameen ( whoever struggles shall benefit only himself ; verily Allah is free of anything in the universe).

The kind that one's deeds shall be so will he fare:

Wali kulli darajatim mimma amilu – wama rabbuka bi ghafilin amma ya'maloon – wa rabbukal ghaniyyu zur rahmah 6:133-134( and as per the laws of God every deed has its own return depending on its nature; Allah is well aware of a man's deeds; your Lord is truly independent and free of any want).

The worship in the 'deen' is also for man's own benefit for God is not in need of this obedience too. In connection with the rituals or 'manasik' of Hajj it is said:

Wa lil laahi alan naasi hajjul baiti manistata'a ilaihi sabeela – wa mun kafara innal laaha ghanioon unil aalameen 3:96 ( and it is incumbent upon people to go to hajj if they have the means; anybody who refuses to do so must remember that Allah does not need anything).

The system of sustenance or 'raboobiyat' is based on 'nifaq' or giving to others that which is earned by one in the name of Allah; this 'way of Allah' goes to the benefit of other men only because Allah is not in need of our wealth:

Ya ayyuhal lazeena amanu unfiqu min tayyibati ma kasabtum wa mimma akhrajna lakum minal ard – wala tayammamul khabeesa minhu tunfiquona lastum bi'akhizihi illa illa untughmizu feeh – wa aalamu annal laaha ghanioon hameed 2:2167

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( O believers, whatever you earn, keep available [for others who are needy]; whatever We make grow from land take something out of it [in order to spend in the way of God ]; only

give the best things in the way of God; do not give away that which is condemned or useless or that which if given to you won't be accepted by you; remember Allah is not in need of anything and He deserves all praise).

Since progeny supports parents when they are old and feeble people also attributed progeny to God. But the Qur'an condemns the concept and says that God needs no support. Everything in the sky and on earth belongs to Him only and He needs nothing in the universe. Why would such a God need any progeny?

Qaalut takhazul laahu waladan subhanuhu – huwal ghani – lahuma fis samawati fil ard inn indakum min sultanin bi'haaza – ataquluna alal laahi ma la ta'lamun ( they say that God has a son; may God be blessed!; He is free from any such want; whatever is in the sky and on earth belongs to Him; how can you even say such a thing and on what basis? How dare you say something about which you have no clear reasoning in support?)

Everything in the sky and on earth belongs to Him. He is the creator and possessor of the entire universe. He is above any allegation they make about Him. He is ghani unil aalameen.

The fact is that personality is totally free and independent.

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A developed personality is self sufficient and free from needing any external support. Therefore how can God's personality be dependant on anybody. The persons of the group of people who reflect this trait too shall not be dependant on anybody but God and the society they formulate shall also be free from needing any one's support.

We usually translate 'al-ghaniyu' and 'al-samd' to mean carefree. We are very familiar traditionally of the saying that 'God is carefree'. But this concept is quite different from the actual concept. Carefree means careless and this concept about God is unthinkable.

We too in the above 'aayaats' have translated 'al-ghani-' to mean independent which means to possess everything but not need anything. That means 'mustaghni' which is more appropriate. God's personality is completely 'mustaghni'. This independence is the basic trait of a developed personality.

Al-fattahu (victory):

'Fatah' means to open or to distinguish between right and wrong , good and evil.

What is right, as the Qur'an sees it? According to the Qur'an, right is what is the unchangeable law of nature. 'Fatah' would then be the clear distinguishment of right and wrong.

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Therefore wherever in the Qur'an the victory or the 'fatah' of the believers is mentioned there is a connotation of right prevailing. And since this distinguishment of right and wrong takes place as per the laws of God, Allah is also called 'fattah' or 'faateh'. This meaning has been highlighted in surah Airaaf. The prophet Shuaib said to his nation when it refused to believe:

Wa inn kana twa'ifatun minkum aamanu bil lazi – ursiltu bihi wa twa'ifatul lum yu'minu fasbiru hatta yahkumal laahu bainana – wa huwa khairul haakimeen 7:87 ( and if some among you started to believe the message that I have brought and another group refuses to believe then wait till Allah decides between us [as to who is right and who is wrong] and the time for that decision is near).

Here the word ‘hakam’ has been used to mean one who decides . Two ‘aayaats’ later, the prophet Shuaib prays thus:

Rabbanaftah bainana qaumina bil haqqi wa anta khairul faatiheen 7:89 ( O Lord, decide between us and our nation and you are the best decider).

Here the word used to mean the decider is ‘faateh’ i.e. one who discriminates between right and wrong. The prophet Muhammed is said to be:

34:26 (Qul yajmaoo bainana rabbuna summa yaftahu bainana bil haq – wa huwal fattahul aleem 34:26 (O prophet [tell these opponents] our Lord shall make us congregate at a place and then decide rightly or justly between us; He is the greatest decider and knows everything).

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The two groups [the believers and the disbelievers] clashed at the point of Badar and then there was a clear decision the likes of which Badr and Hunain have ever seen [the believers vanquished a much bigger force and thus ‘haq ‘ prevailed over ‘baatil’ pr falsehood’].

A decision which distinguished from the falsehood clearly and set a standard till the day of judgment. The Qur’an means this by the word ‘faateh’. Now it can be easily understood as to what ‘faateh’ would mean when used in the context of a believer i.e one who distinguishes between truth and falsehood or ‘haq and baatil’ as per the laws of God. This is the fine but great difference between a common victor and a Quranic victor or ‘faateh’ by ignoring which the difference between Omar Farooq [one of the four Caliphs of Islam] and Change

Khan is obliterated because Allah is a 'fattah' which distinguishes the truth and all knowing. In the human system all decisions are made as per the dictates of the Qur'an because it is the last word for believers:

Inna laqulun fasal – wama huwa bil hazl 86:13-14 [verily the Qur'an is a decisive factor ; not useless and meaningless).

That is, a book that distinguishes clearly between 'haq and baatil' or truth and falsehood. It is the code of Godly laws and the authority of God and His 'fattahiyat' shall be enforced through this book only.

When the Qur'an says that the believers were victorious it not only means that they vanquished their enemies or opponents but it also means that the hurdles in their way were removed and thus the doors to life's expansion were opened for them; thus every victory for the believers is the opening up of a new chapter of life's expansion; and this is a perennial system.

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God is 'haq' or the truth. Anyone beside Him that one may worship is falsehood. :

Zalika bi'annal laaha huwa wa annama yad'oona min doonihi huwal baatilu wa annal laaha huwal aliyyul kabeer 22:621, 22:6, 21:30 ( because God is the truth and those they call upon beside Allah [worship] are falsehood and only God is exalted , lofty).

"Haq' is something which is certainly there, is resolute and rock steady.- which fulfils every criterion of reality and fulfils the criterion of knowledge and perception and whose results are always constructive. "Baatil', as against this, is that which is obliterated easily, is not durable, and that which produces destructive results. The forces of evil appear to be strong so long as truth does not confront it; when that happens falsehood is destroyed . The entire

thrust of the Qur'an is that only God is 'haq' and everything beside Him is 'baatil'. Apparently this is a small thing but the more you reflect upon this the more significant this fact becomes. First of all we must be aware that God is a reality not just some concept conjured up by the human mind. Allah was there even when there was nobody to worship Him and shall be there even when nobody is there any longer to worship him because He is an open reality or 'haq'. One may choose to ignore Him but there is no doubt in His being 'haq'. Today we may choose to ignore Him but on the day of judgment [when results of deeds shall be manifested] no one can ignore this reality:

Yaumyziy yuwaffihimul lahu deena hmul haqqa wa ya'lamoona annal laaha huwal haqqul mubeen 24:25.

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(the day Allah shall give them full return [for their deeds] and they shall realize that God is the real 'haq').

But realizing the truth at that time shall do no good because it is in this world i.e. now is the time to turn away from falsehood and accept the truth:

Fazalikumul laahu rabbukumul haq - famaaza baadal haqqi illaz zalaal – fa anna tusrifoon 10:32 {Allah is verily your Lord; after the truth has dawned, not to accept it is nothing but waywardness. [It is surprising] that you turn away from the truth?}.

To accept God as the 'haq' or the reality one must obey all His commands because He is indeed the Lord of the worlds:

Fata'alalal laahul mulkul haq – la ila illa huwa – rabbul arshil kareem – wa muy yad'oo ma'al laahi aaliha aakhara – la burhaana lahu bihi – fa innama hisabuhu inda rabbih – innahu la yuflihul kafiroon 23:116-117, 20:114 ( Allah is the true Lord and He is very exalted. There is



no other God beside Him. He enjoys total authority. Anyone who calls upon any god beside Him has no evidence to support it; man shall be held accountable before his Lord; verily those who deny his kingship or authority can never succeed ).

To believe in Allah means that one believes all that is from Allah. He is Himself 'haq' or a reality and He has created the universe with 'haq' too i.e. for a definite purpose:

Wa huwal lazi khalaqas samawait wal arda bil haq – wa yauma yaqulu kun fayaquun – qauluhul haq – walahul mulku yauma yanfakhu fis soor – aalimul ghaibash shahadatah wa huwal hakeemul khabeer 6:73-74

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( it is He who has created the sky and the earth with 'haq' or with a definite purpose; when He says 'Be' things come into being [such is His authority]; His uttering is the truth and 'haq'; the day the trumpet or soor shall be sounded ; He is in the know of that which is evident and that which is hidden; He is wise and all knowing).

He created the universe for a definite purpose [with haq] and revealed the book for the guidance of man: innahul haqqu mir rabbihim 2:26 therefore the truth today lies in the Qur'an only; in other words the things of nature are manifestations of His truth and the laws contained in the Qur'an are the truth for mankind. This is the system of God or 'deenil haq' that will one day be supermost.:

Huwal lazi arsala rasulahu bil huda wa deenil haqqi li'yuzhirahu alad deeni kullihi – wa lau lashkasrihal mushrikuun 9:33, 2:119 ( it is Allah who sent the prophets to mankind with the right way of life [deenil haq] although the polytheists may be displeased with this).

Allah himself is the truth., the universe has been created with 'haq'; His prophet has come to mankind with the 'haq'; and the heirs to the book are also the champions of 'haq' or the

truth; all else is falsehood or 'baatil'. 'Haq' shall endure but not falsehood or 'baatil'. Only this is the truth and all else is a myth.

By saying that the universe has been created 'bilhaq' or with 'haq' or with a definite purpose has dispelled a great myth. Aristotle theorized that this universe does not exist because everything in the universe is in a world of imagery and everything that we see is a mere reflection of things not the things themselves. This wrong concept was later adopted by the Hindus as the 'yog', by the Persians and the muslims as the basis of 'sufism'. The Hindus said that this world is 'maya' or a deception and the Persians thought everything is merely a conception.

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And the concept among the muslims is that of 'wahdatul wujood' which means that only God exists and nothing else.

All the above mentioned false notions were proven wrong by the Qur'an which said that the universe was truly created i.e. the universe [and everything in it] does exist but it follows the laws of God so that mankind can benefit from it [this is what is meant by the conquest of the universe].

Hameedum majeed:

Every good quality belongs to God as mentioned in the Qur'an and He is free from every bad quality . God is: lahu asma'ul husna 59:24 (every kind of praise is for Him only) that is why the Qur'an begins by saying:

Alhamdulil laahil rabbil aalameen 1:1 and 45:36 (all praise belongs to Allah who is the Lord of the entire universe).

But in the Arabic language the word 'hamd' has a special connotation. Say you are going on a foreign tour. During the journey you come across some landscape and involuntarily say 'how beautiful'; this shall be called 'hamd' i.e. you will be praising the creator of that landscape involuntarily. When it is said about God then it means that every bit of the universe is the handiwork of God and on perceiving it you cannot help but praise the creator.

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This truth has been described by the Qur'an as: alhamndulil laahi faatiris samawati wal ard.....35:1, 6:1 ( all praise belongs to God who created the ups and downs of the universe . Surah al-mumin says:

Allahul lazi ja'ala lakumul arda qararaw wus sama'a bina'aw wa sawwara kum bi'ahsana suwarakum wa razaqakum minat tayyibaat – zalikumul laahu rabbukum – fa'tabrakal laahu rabbul aalameen – huwal hayyu la ilaha illa huwa fad'oo hu mukhliseena lahud deen – alhamdulil laahi rabbil aalameen 40:64-65, 31:25 ( Allah made the earth a station for you and the sky like a roof and created you in your best form and gave you sustenance from among the good things; indeed your Lord is very benevolent and there is no other God beside Him; therefore obey Him only; all praise belongs to God the Lord).

He is the Creator of all things and is running this system [through His unchanging laws] therefore all praise from beginning to end belongs to him:

Wa rabbuka yakhkluqu ma yashao wa yakhtar – ma kaana lahumul khaira – subhanal laahi wa ta'ala amma yushrikun – wa rabbuka ya'lamu ma tukinnu suduruhum wama yu'linoon – wa huwal laahu la ilaha illa huwal lahu hamdu fil oola wal aakhirah – walahul hukmu wa ilaihi turja'oon 28:68-70, 34:1, 30:18

And your Lord [as per his grand design or Will] creates what He wants and selects whomever He wants [for further evolution] . this selection cannot be made by any other and He is free of any polytheism that men make and there is no God beside Him; all praise last belongs to Him, His authority is over everything and every step you take is taking you towards Him).

The creativity, the sustainer-ship and the Lordship:

It is He who creates and provides sustenance too. Therefore no one else deserves praise but Him:

Allahu yabsitur rizqa li'muy yashaoo min ibadehi wa yaqdiru lahu – innal laaha li'kulli shaiyin aleem – wala inn sa'altahum mun nazzala minas sama'ee ma'oon fa' ahya bihil arda mim baadi mautiha li'yaqulunal laah – qul hamdulil laah – bal aksaruhum la ya'qiloon ( Allah creates expansion in the sustenance of whom he wills [as per his law] and gives measured sustenance to whom He wills. Verily Allah is in the know of everything; if you ask them as to who makes it rain from the skies [the clouds in the sky] which makes plants grow from the seemingly dead land then they shall say it is Allah; say that when it is so then all praise certainly belongs to him but most [people] do not comprehend this reality).

When man is under a cloud due to adverse circumstances:

Wa huwal lazi yunazzilul ghaisa mim baadi ma qanatu wa yanshuru rahmata – wahuwal waliyyul hameed 432:28 ( it is Allah who makes it rain when you are despairing [showers His blessings] and thus spreads His kindness ; He is the Lord of everyone and worth all praise).

His sustainer-ship ends not with the material things but it is He who guides man to loftiness and makes him reach the pinnacle of humanity too.

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Therefore:

Alhamdulillah laahil lazi anzala ala abdehil kitaaba walum yaj'al lahu iwaja 18:1 all praises belong to the God who revealed the book to His slave [the prophet] which is free from any error or bend).

The great celestial book about which it is said that falsehood cannot enter it from anywhere [from the front or back] and which is: tanzeelim min hakeemin hameed 41:42 (revealed by the Lord who is very wise and deserving of all praise). The prophet David and prophet Solomon, when given the knowledge thanked God and bowed before Him:

Wala qad aataina da'ooda wa suleimana ilma – wa qalal hamdulil laahil lazi fadda'oonala kaseerim min ibadehil mumineen 376:15 ( and verily We endowed Solomon and David with the knowledge and they said that all praise belongs to God who has granted us this privilege over all His slaves ).

The prophet Muhammed also said in this respect : al-hamndulil laah 30:93 ( all praise belongs to Allah) . the believers are the greatest 'haamidoon' or who sing the praises of the Lord 9:112.

The law of natural turn of events is worthy of praise:

The code of conduct is given by God so that they can be apprised of the law of natural turn of events or the 'makafaati amal'. So that they are apprised of the fact that obedience of

God's laws will naturally bring blessings to them and disobedience will bring destruction and annihilation. When any nation meets destruction due to its bad deeds it will be a very pitiful scene but in fact it shall be a moment to praise the Lord..

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Because if there is no law of natural turn of events then the universe will be rife with chaos. Balance is created in this universe due to law of 'makafaati amal'. These are instances when it is said:

Walaqad arsalna ila umamim min qablik....fa qutia daabirul qaumal lazeena zalamu –wal hamdu lillaahi rabbil aalameen 6:42-45 ( O prophet, even before you we sent prophets [but the people refuted them and therefore] We punished them so that perhaps they will repent and reform and be obedient to God's laws; so why didn't they repent ? because their hearts had hardened and the devil had adorned their deeds in their eyes ; so that they forgot every advice We opened the floodgates of abundance to them [so that they will remain forgetful of our laws] and when the time for the natural turn of events came we gripped them [for being disobedient]and then they became despairing. So in this way we uprooted the nation that had become oppressive and all praise belongs to God who is the Lord of the entire universe)..

The prophet Lot and those who were with him were saved but the rest perished due to their bad deeds. After mentioning this event the Qur'an says:

Qul hamdulil laahi wa salamun ala ibadehil lazeenastafa – Allahu khasirun amma yushrikun 27:59 ( say that all praise belong to God and the slaves He has selected are in security; [ask] if Allah is better or those who they say are His partners).

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Similarly when the nation of Noah was engulfed in the flood and Allah saved the prophet and his nation from the oppression of the oppressors it is said:

Fa iza tawaita anta wa mumma'aka alal fulki faqulil hamdulil laahil lazi najjana minal qaumiz zalimeen 23:28 ( and when you board the boat along with your companions then say that all praise belongs to Allah who delivered us from an oppressive people).

In surah As Saffat the principal has been stated that Our prophets always emerge victorious in the battle between good and evil, truth and falsehood:

Subhana rabbaka rabbil izzati amma yasifoon - wa salamun alal mursileen – wal hamdulil laahil rabbil aalameen 37:180-182 ( your great Lord is free of all the allegations they make against Him and His prophets shall be in security and all praise belongs to God).

Maqami z Mahmood:

Wa minal laili fatahajjad bihi naafilatal lak – asa uy yab'asaka rabbuka maqaman mahmuda 17:79 ( and [O prophet] remain awake some part of the night because this is an additional duty for you [not for mankind at large]; very soon Allah shall take you to a place which is a place that deserves praise).

By traversing the straight path ordained by God one is sure to reach that place of praise. This is the pinnacle of humanity or the zenith of life. This is indeed the purpose of life and those that reach this place are indeed very praise worthy. These are the individuals whose

developed personality is reflective of the traits of God and as such worthy of praise too. That is, when the world witnesses such people then involuntarily they are bound to praise them.

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Tasbeeh:

Everything in the universe is obeying the law that has been created for it:

Walahu aslama mun fis samawati wal ardi tau'aw wa karhaw....3:82 (whatever is in the universe is following God's law either willingly or unwillingly).

Whatever law has been made for the things in nature are being followed by them and everything is thus genuflecting before God:

a lil laahi yasjudu mun fissanawati wal ardi tau'aw wa karhaw....13:15, 22:18 (whatever there be in the universe, it bows before the laws of God by following them).

This subjugation has been described in surah Namal as follows:

Wa lil laahi yasjudu ma fis samawati fil ardi min dabbatiw wal mala'ikatu wahum la yastakbirun – yakhafuna rabbahum min fauqihim wa yaf'aluna ma yu'maroon 16:49-50 ( and



everything in the sky and on earth and all creatures in them bow before Him. The angels cannot be rebellious and fear their Lord which is above them and follow whatever they are ordered to do).

Yaf'aluna ma yu'maroon is the bowing down for these things and this is their 'aslam' or submission. That is, they carry out the task for which they have been created and nothing can make the slightest deviation in this, on this principle depends the running of the universe.

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The above quoted 'aayat' has used the words 'aslam' and 'yasjud'; to impart the same meanings, the words 'sabbah' and 'yusabbih' have also been used:

Tusabbihu lahus samawati wal ardu wa mun feehinna wa inn min shaiyin illa yusabbihu bihamdihi wala killa tafqahoona tasabbihim – innahu kaana haleeman ghafura 17:44 ( various heavenly bodies and the earth and whoever is on it is following His laws; there is nothing which is not praising Him[following His law]; but you do not understand their mode of 'tasbeeh' or praise or the following of His laws; verily He is very 'haleem' or sober and forgiving).

'Sabhun', means to swim or float; also for a horse to run fast i.e. when you stretch out your arms while swimming or a horse stretches his legs while running it is called 'sabhun'. Therefore this word has the connotation of speed and of flinging outwards . As such 'sabbaha fil ard' would mean to travel to far off lands: inna laka fin nahari sabhan taweela 73:7 ( for you O prophet, there are many engagements during the day. As such when it is said that everything in the universe is engaged in God's 'tasbeeh' then it could mean that it is engaged in carrying out its duties that have been apportioned by God for it.

Tasbeeh and Hamd:

There is another thing that must be noted. Let us say there is a machine in which all parts are in their rightful places. And the whole machine is functioning very well and there is no lacunae anywhere. That is, everything is carrying out its purpose or duty very well.

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At seeing the machine functioning so well you start praising its manufacturer. And involuntarily you start praising the maker. This machine will be embodiment of praise for its maker. Because a beautiful painting is the manifestation of the artistry of its maker and every fine statue is testimony to the sculpturist's finesse. When it is so with small things then is not this great big universe cause for praising its maker? Every little thing in this universe is mind boggling and are they not living testimony to the creativity of the maker? As such everything that speaks of the finesse of its maker is cause for praise for its maker. Keeping all this in mind one should consider the 'tasbeeh and hamd' of the things in the universe and he shall become able to fully understand the concept.

The 'tasbeeh' of the natural phenomena:

Alum tara annal laaha yusabbihu mun fis samawati wal ardi wat tairu swaffat – kullun qad aklima salatahu wa tasbihahu – wal laahu aleemun bima yaf'aloona 24:411 (the sky and earth and the birds that fly in the air are all engaged in the praise or 'tasbeeh' of their Lord [are engaged in carrying out His law] ; they all know how to bow to it [perform their tasbeeh] and God knows very well what they do ).

The prophets David and Solomon who were given great kingdoms and knowledge by God used to be engaged in the 'tasbeeh' of God and with them other phenomena too :

Wa sakhkharna ma'a daoodal jibaala yusabbihna wat twair – 21:70, 24:10, 38:18

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( and We had subjugated the mountains for David and he used to be engaged in the 'tasbeeh' of God and the birds too [and We could make this happen]).

When the clouds thunder then they are actually carrying out their duty and are in fact engaged in the 'tasbeeh' or praise of the Lord:

Wa yusabbihur raadu bihamdihi wal mala'ikatu min kheefah 13:13 ( and the thunder in the clouds is engaged in His 'tasbeeh' and the angels too fear Him and carry out His ordained duties [without fail]).

Sabbah lil laahi ma fis samawati wal ard 57:1, 59:1, 61:1, 62:1 ( whatever is in the highs and lows is engaged in the 'tasbeeh' or praise of the Lord [or is engaged in carrying out His duties or in following His laws]).

The angels as mentioned earlier do only what they have been ordered to do and this is their 'tasbeeh'. In the tale of Adam the malas'ikah had said:

Wa nahnu fusabbih bihamdika wa nuqaddisu lak (and we are engaged in you tasbeeh).

At another place it is said:

Wa mun indahu la yastakbaruna un ibadatehi wala yastahsirun – yusabbihul laila wan nahara la yaftirun 21:19-20, 7:26, 41:38, 42:5 ( and who never disobey God out of pride and never tire of being obedient and are engaged in his ‘tasbeeh’ all the time and never stop doing so).

This too can only mean the angels because it is characteristic of them just as it is characteristic of a river to flow.

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The ‘tasbeeh’ of the humans:

The things in nature carry out the task they have been ordained yaf’aluna ma yu’maroon 16:50. They can never go against the orders of the Lord. But man has been given the right to be rebellious of these laws of God. He can choose not to obey the Lord if he wants to. Therefore not every man is engaged in the ‘tasbeeh’ of God as the natural phenomena is. The more a man is engaged in obeying God the more he will be thought to be engaged in God’s ‘tasbeeh’. The entire life of the prophets was spent in obeying God and they were engaged in the ‘tasbeeh’ of the Lord despite adverse circumstances. But in these circumstances they were told not to despair and continue to carry out their duty and at last they shall be successful:

Fasda bima tumaru wa aariz unil mushrikeen – wabood rabbaka hatta yaatiyakal yaqeen 15:94-99 ( keep telling people whatever you have been ordered to tell and do not care about the polytheists; We are enough to suffice against these who ridicule you; they shall soon be aware of the fact ; we are not unaware that you are hurt by what they say but do not care out them and remain engaged in the ‘Tasbeeh’ of your Lord and keep obeying Him till the real results are manifested).

Here the meaning of ‘tasbeeh’ is very clear and that is to follow the laws of God; to impose the laws over oneself and then impose them over the whole world and then resolutely espouse those laws;’ at several places men have been enjoined to adopt this ‘tasbeeh’ and ‘tamheed’:

Wa tawakkal alal hayyil lazi la yamutu wa sabbih wabi hamndihi wa kafa bihi zunubi ibadehi khaira 25:58, 20:130, 50:39, 52:48, 76:26 ( and trust the being who lives on forever and shall never taste death and praise Him [and follow His laws] and He is well aware of the wrong deeds His slaves make).

The clear meaning of ‘tasbeeh’:

The clear meaning as can be seen in the tale of Moses is: the prophet Moses was ordered to oppose the rebelliousness of the pharaoh. This was a very difficult thing so he prayed to God:

Qaala rabbish rah li sadri - wa yassirli amri - ....wa nazkuruka kaseera – innaka kunta bina baseera 20:30-35 ( Moses prayed to God to open his chest [make it expansive to accept the truth] and make his mission easy for him; also to give him fluency in his speech so that people would accept his talk; also to make Aaron his brother his minister, and this would add to his strength; so that he could join Moses in his mission and both would praise the Lord and say verily you are watchful of our condition).

It is mentioned thereafter in detail as to how Moses’ prayers was accepted and how he got the support of God and how he succeeded in his mission. The Pharaoh’s oppression was destroyed and Allah reigned supreme and Allah’s laws were held aloft everywhere.

This was the end purpose of all prophets and after the last prophet it is the end purpose of the group of believers to make the world obey God's laws through their own conduct and preaching and making people realize that the results of following God's laws are indeed very pleasing.

Innama mumina bi'aayatinal lazina iza zukiru biha khurru sujjadaw 33:85, 33:42, 48:9 ( those believe in our signs who when reminded of God's commands bow down or subjugate themselves to them and thus engage in the 'tasbeeh' of their Lord and never rebel against His laws).

A believer's tasbeeh:

This is the same 'tasbeeh' as described fleetingly in the tale of Moses earlier i. e. to struggle for the supremacy of Godly laws. To dedicate one's life for this great purpose is the end purpose of the group of believers:

Iza ja'a nasrullahi wal fath – wa ra aitan naasa yadkhuluna fee deenil laahi afwaja – fasabbih bi'hamdik rabbika wastaghfurhu innahu kaana tawwaba 10:1-3 ( when through the help and support of Allah you achieve success and you find people in hordes of people joining God's 'deen'. Then sing the praises of God and ask forgiveness for your mistakes; verily He is kind and shall forgive you).

So this then is a believer's 'tasbeeh' and 'hamd'. That is, to follow the Godly laws and make the entire world follow those laws too. This was the condition in the time of Muhammed and during the reign of his successor Caliphs but after that 'deen' was only in name so the muslims live a life of ignominy today.

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Subhan Allah:

As mentioned earlier 'sabhun' holds the connotation of distance. That is, far from or away from every kind of fault. So if 'hamd' means the presence of all good qualities, then 'tasbeeh' has the connotation of being distant from all type of faults.

Wa qaalut takhazul laahu walada subhanahu - bal lahu mafis samawati wal ard – kullul lahu qaanitoon 2:116 ( and the Christians say or believe that Jesus is God's son although God is far removed of having a son ; whatever is in the sky and the earth and everything is bowing before His laws).

God is much above all that people allege against Him; He is away from all such weaknesses and faults:

Mat takhazal laahu miw walidaw wama kaana ma'ahu min ilahin izal lazahaba kullu ilahin bima khalafa wa la'ala baazuhum ala baaz – subhanal laahi amma yasifoon 23:91 ( God has not created any son for Himself; nor does He have any partner; if that was the case then every god would collect his creation and run over the other god [there would be a tussle between gods or clash]; but God is free of any such emotions that they relate about Him).

He is above all wrong allegations. This is mentioned at many places such as: 4:171, 10:68, 16:57, 19:35, 21:26, 37:159, 39:4, 43:82.

God is above having any son or partner. He is the fountainhead of all good traits. He is all Powerful and is not dependant on anybody and needs no partners. If there were more than one God in the universe then the whole system would have gone awry [due to conflict of their interest].

Lau kaana feehima aalihatu illal lahu fasadatah – fasubhanal laahi rabbil arshi amma yasifoona 21:22, 17:43 ( there would be chaos if there was more than one God in the universe; therefore God the great is above such things and is free of all allegations that people make).

At many places it is said subhanahu wa ta'aala amma yushrikun [He is above all such things]. God is free of the wrong things they allege about Him. 10:18, 6:101, 9:31, 12:108, 16:1, 28:68, 30:40, 39:67.

Surtah Ma'idah says that on the day of judgment Jesus shall be asked, did you ask the people to worship you and your mother as gods? Then he shall reply: subhanuhu [you are above all this] how can I say something which did not behoove me? 5:116. The mala'ikah when asked would give the same reply 34:41. So much so that the people who became exalted due to their obedience to God shall also be asked the same sort of question and they shall give a similar reply 25:18.

God's greatness and awe: [azmat and jabruut]:

At some places where God's greatness and awesomeness is mentioned the word 'subhanuhu' has also been used because acknowledging His greatness means to agree that he is free of any fault:

Awa laisal lazi khalaqas samawati wal arda biqadrin ala uy yakhluga misluhum – bala – wa huwal khallaqul aleem – innama amruhu iza arda shaiyan uy yaqula lahu kun fayakuun – fasubhanal lazi biyadehi malakutu kulli shaiyi wa ilaihi turja'oon 36:81-83.



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(can not the God who has created the sky and the earth not recreate people like them again? Why not; He is the great creator or 'khallaq wa aleem'; his style is to say 'Be' or 'kun' and it happens i.e. 'kun fayakun'. Thus He is free of any fault and He exercises power over everything and every step you take moves you towards Him).

At some other places something in this vein is said such as at 7:93, 17:108, 21:867, 30:17, 36:36 and by deliberating in all this places that while Qur'an has stressed the greatness of God it has also delineated the fact that He is faultless and He is far above any wrong thing that the human mind conceives about Him; subhanul laahi amma yasifuun: the only concept about God that is right is the one presented by the Qu'ran. That is why nobody can really believe in God unless he believes in the concept of God as presented in the Qu'ran ; to believe in the Qu'ran and in order to believe that the Qur'an is indeed from God one has to believe in the prophet Muhammed too.

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Merely a style :

In the Qu'ran there appear some sentences which stipulate the 'hands, or eyes' of Allah. This is only a manner of speaking where these words have been used as per our metaphors [so that we can understand the matter clearly]. The Qur'an says that laisa ka'mislihi shaiyun 42:11 (there is nothing like Him) therefore the words have not been meant in the sense that we take but have been used only to convey the meaning.

For example surah Qasas says : kulla shaiyun haalikun illa wajhahu (everything beside Him shall come to an end).

‘Wajhu’ means face literally. But obviously the meaning of the word here is not face. At another place it is said:

Kullu mun alaiha faan – wa yabqa wajhu rabbika zuljalali wal ikraam 55:26-27 ( whatever creature there is on the face of the earth is bound to perish and only your Lord shall endure).

Surah Baqarah says:

Wa lil laahil mashriqu wal maghrib – fa ainama tuwallau fatamma wajhul laah- innal laaha waaseyoon aleem 2:115.

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(And east and the west all belong to God; Allah shall be before you whichever way you face; He has great vastness and He knows)

Here the meaning becomes all the more clear, that is, Allah is present everywhere.

Aside from the word ‘wajhun’ or face for Allah the word ‘yadun’ or hand has already been used at several places. For example surah Aali Imran says: qul innal fadla bi’yadihil laah – yutihi muy yasha 3:72, 57:29 (say that ‘fadal’ is in Allah’s hands and He gives it to whom He wishes [as per His law]. Obviously here ‘yad’ means authority or power not hand. This is the meaning in the Urdu language of similar sentence commonly too. The Qur’an says that the prophets Abraham, Isaac, and Jacob were : oolil aidi wal absaar 38:45 (men with hands and eyes). That is, they were men of perception as well as practicality too. Surah Zaariyaat says:

Wus samaee banainaha bi’aidiw wa inna lamusoon 51:471 ( and We created the sky with our hands [that is our power or capability] and verily We are the creator of the great, big universe).

At the battle of Hudaibiya when the believers declared their intent to sacrifice their lives for the truth, it was said:

Innal lazeena yubayunaka innama yubayi'oonal laah – yadul laahi fauqa aidihim 48:10 (O prophet, the people who are doing 'bayt' at your hands [swearing allegiance and obedience to you] they actually are making a pact with Allah ).

That is, those people are 'selling' their wealth and lives to God; they are the 'sellers' and Allah is the buyer; here too 'yad's' meaning is clear. Surah Zumr says:

.....wal ardu jameoon qabzatuhu yaumal qiyamati wus samawatu mutwiyyaatun bi'yaminehi – subhanahu wa ' ta' ala amma yushrikun 39:67

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On the day of 'qiyamah' or [judgment] the entire sky and the earth shall be in His power and they would be wrapped around His right hand; and Allah is free from the polytheism which they practice).

Here too 'hand' means God's authority or power.

In the tale of the prophet Noah it is said to Noah: sana'ilfulka bi'aayunina wa haina 11:37 ( build a boat as per our direction and command in front of our eyes). Obviously 'before our eyes' means 'build the boat under our supervision'.

This clarifies that the words pertaining to any part of Allah's 'anatomy' have been used metaphorically as we do and this sort of metaphors are found in every language. Otherwise God is free from all material attributes and it cannot even be imagined that He possesses a body like human beings. Leave alone having a body He is: la tudrikhul absaar – wa huwa yudrikul absaar – wa huwal latiful khabeer 6:104 (nobody can see Him but He sees everybody and He is very knowing and aware). Much has already been said in the earlier pages about the personality of God but it was thought necessary to explain these few things so that the student of the Qur'an knew clearly about these instances that appear in the Qur'an and the fact that some words pertaining to God's 'anatomy' have appeared in the Qur'an merely as metaphors. About God's personality the Qur'an clearly says: laisa kamislihi shaiyun (there is nothing like Him) and this is the last word about God's personality. Not only that, even man's personality is not in material form; his personality too can only be recognized by its traits.

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Zalikumul laah:

Rabbukum lahul mulk – la ilaha illa huwa – fa anna tusrifun 39:61 (and your Lord gives sustenance [and growth] and all authority belongs to him; there is no God beside Him; so why are you wandering hither and thither).

The basis of the Qur'anic teaching is : la ilaha illal laah. These few words encompass the entire universe if one deliberates on it. : There is no Being worthy of worship but Allah.

Whatever has appeared in the earlier pages and wherever else it is mentioned in the Qur'an, is based on this concept. La ilaha illal laah la rabba illal laah ( nobody beside Him has the quality of being the Lord) la khaliqa illal laah (there is no creator beside him) la qaadira

ilal laah ( no other beside Him is powerful) la raziqa illal laah ( the fountainheads of sustenance belong to Him only) la haakima ilal laah ( obedience to any other but Him is not befitting).

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Wa qus ala zaalik . When a believer with his full heart or willingness and conviction declares la ilaha illal laah then his declaration makes big waves in the universe. He refutes obedience to any other power beside God and refuses to bow down before every human concept or thought. Not due to any bias but only because human mind can not think of any system that can serve mankind totally. Only God can do it who has endowed man with a personality. So the believer refutes the powers that be only to demonstrate that no man enjoys the right to make any other man bow before him; obedience or bowing down to is only to God's laws; and obedience is only to the One whom we call God. Bowing down to any natural phenomena is stepping down from the high pedestal of humanity and bowing to any other man is an insulting to humanity.

Wa muy yushrik bil laahi faka annama kharra minas samaee fatakhtafuhut tairu au tashwi bihir reehu fee makanin saheeq 22:31 (whoever attributes partner to God is like one who is dumped from the heights in the sky to the depths of earth; a thing that falls down like this shall either be snatched by something or a gust of the wind shall push it to some obscure corner).

That is why polytheism [shirk] has been called zulmun azeem 31:13 because there is nothing unworthy then that. This is the denial of one's own being and the obedience to those who are at most humans like us: ibadu amsalukum 7:194. After relegating human dignity to someone else what is left is that a man cannot give up? Such a human being is subservient to his low desires.

As per the laws of God following any other system other than God's is obedience to some other than Allah which definitely results in ignominy and lack of peace and it is so hellish that it encompasses every aspect of life. As against this, a man who staunchly believes and follows the laws of God enjoys a life of heavenly bliss and he has no fear nor grief:

Innal lazeena qaalu rabbunal laahu summ s taqamu tatanazzalu alaihimul mala'ikatu alla takhafu wala tahzanu wa abishru bil jannatil lati kuntum tu'adoon 41:30 ( verily those who have accepted God as their Lord and are staunch in their belief then the angels of contentment shall descend upon them who shall say 'do not fear or grieve' and hear the glad tidings about [the heaven] that which has been promised to you).

The real secret of a successful life is the denial of any other god and faith on God only.

Famuy yakfoor bit taaghooti wa yumim bil laahi faqadis tamsaka bil urwatil wusqa – lunfisama laha wal laahu sameeoon aleem 2:256 ( whoever denies devilish forces and believes in Allah then verily he has held on to a solid and strong support that will not give in; remnember God knows all and hears everything).

But only that faith can be called faith which is translated into a pious life and character not just faith by word of mouth while his actions tell another story.

What can be such faith worth be ? Nothing.

As mentioned earlier, the personality of God is beyond human comprehension. He has apprised man of as much knowledge [ through His names or traits in the Qur'an] as He wished; therefore we can not know more about God than what has been relayed in the Qur'an. There is no other source that can apprise us about God and trying to find any other source that would give any more information about God would be useless and a wild goose chase. Islam is a very simple code of life; it does not encompass big philosophical ideas or useless concepts. Islam means having faith according to the Qur'an that was revealed to the last prophet of Allah i.e. Muhammed [peace be upon him] and to reflect [to a human extent] all traits of God as possible. A group which has such faith and which performs such deeds shall inevitably rule the earth which was seen in the days of the prophet Muhammed as a palpable reality. All else is the ramification of the human mind and guess work which are far removed from the truth. Subhanahu ta'ala wa amma yasifoon. God is above all that people allege about Him. Anything about Allah outside the Qur'an is guess work and the handiwork of the human mind. God is that about whom the Qur'an says:

Zalikul laahu rabbukum lahu'l mulk – wal lazeena tadoona min doonihi ma yamlikuna min qitmeer 35:13 ( This is God your Lord; authority belongs to Him only'; those others that people worship do not have power over even a straw or even an iota).

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Human consciousness has always been searching for the point where it would say zalikul laah [this is God] and this is the zenith of his curiosity. It tried very hard but could not unravel the mystery and whenever it came across the celestial guidance [through other prophets] his face lightened but after some time again he lost track ; this went on till all those voices of celestial guidance were gathered together into one book called the Qur'an.

The Qur'an was the first to tell man that the basis for belief in Allah is based on belief on his own personality and belief in one's own personality means that:

Man is not the name of his body only, there is another thing besides the body which is called the personality.

If the human personality is developed on the right lines then it starts reflecting [to a human degree] those traits of God which are called asmaool husna [ the good names of God]. Such a developed personality lives on even after the corpse is dead and embarks on a journey for further evolution.

3) This sort of development of the human personality is possible in a society that is formulated as per the laws of God [as contained in the Qur'an] and this society is responsible for providing for all the bodily needs as well as the needs of the personality of man.

4) Without the existence of such a society Man lives a hellish life in this world and goes to hell in the hereafter too.

The prophet Muhammed created this sort of society and showed to the world that what Qur'an says is indeed possible, no matter how impossible it seems at first.

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Thus that sort of society needs to be established again and then only peace shall be established in this world otherwise not.

This is belief in God as per the Qur'an's dictates:



The fact must be reiterated that:

Certain traits of God cannot be possessed by anyone but Him; for example huwal awwal, huwal aakhir [the first one and the last one]; the other traits can be reflected in man but to a human extent only. The more he reflects these traits the more a man will be deemed to be possessing a good character.

The traits of God related in the Qur'an are in fact a criteria by which a man can compare himself and see whether his personality is being developed or not or if it is then to what extent. If this criterion is not there then one may deceive himself and think that he is advancing in 'spirituality'. 'spiritualism'. Spirituality, the Qur'an says, is simply the other name for a good character.

The non-Qur'anic concept of spirituality which is called 'tasawwuf' or sufism' is purely an individual experience; as such, when 'sufis' are asked as to what proof they can proffer of advancing the stages of spiritualism they have no answer. They simply say: "Stupor can be experienced by one who drinks". This feeling can not be explained to another. But this is total self-deception. The growth or development of man's personality can easily be gauged from his character. The more the personality is developed the better shall be one's character.

As such, it is not a stupor that can not be related to another. The development or growth of a man's personality takes place in collective life because one's character is known only when a man deals with others.

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Some characteristics of God appear to be in contradiction of each other. Such as raheem and kareem and jabbar and qah-jhar too. Character means to display the quality which is required at the proper place. At the time of justice the trait of 'qah-hariat or anger is displayed instead of kindness and forgiveness then it can create chaos. The question is how

to determine where what quality must be displayed. Generally towards the end of an 'aayat' or sentence in the Qur'an some quality of God is mentioned. If we go deep into that sentence then we will see that in the type of circumstances described in that sentence we must display the sort of trait mentioned towards the end. By thus deliberating in the Qur'an one can find out as to which trait he should display at what juncture. Justice [and qah-hariat] when justice is called for and forgiveness must be displayed at its proper place.

It is a fact that destruction in the world through the ages has been wrought not by non-believers but by those who pursued some particular quality of God and were excessive in it. For instance mercy is a Godly trait but the Christians went so far ahead in practicing it that the concept of justice and the law of natural turn of events disappeared from their religion! The result was that they were engulfed in Sins and crimes. "Confessions" or forgiveness began to be sold like vegetables and the 'representatives of God' started to sell heaven. This sort of exaggeration was meant to be prevented when the Qur'an said: wa lil laahi asmaool husna ( God's traits are there within God's personality in their moderation). Fadoohu biha (call upon God while practicing good deeds in moderation). Wazarul lazeena yulhidoona fee asmai'hi – avoid the people who practice any of His traits in the extreme because their way is taking them astray. They shall soon know as to how detrimental was their exaggeration. Sayujzauna ma kaanu ya'maloon 7:80 ( the right thing to do is to manifest the right trait in the right place in the degree that is moderate). Exaggeration should be avoided when reflecting any of God's traits.

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All His traits produce the best result in their proper place. And that is why His names [traits] have been called asmaool husna or good traits. These traits are not found with their right balance in any other religion. These are contained only in the Qur'an and that is why faith on them can be called faith on God as introduced by the Qur'an. That is the reason the Qur'an demands even of people who have faith in God to have eemaan bil laah ; this also delineates the fact as to what is eemaan bil laah. It means that His traits serve as the criteria to judge as to how far if at all, a man's personality is being developed or if it is indeed taking place then to what extent. This shows that faith in God is faith in one's own personality.

Remember, one who thinks that his existence is only corporeal can never have faith in God.

As the poet Iqbal has said, anyone who denies his own self [his personality] then he can in no way be a believer in God; but anyone who believes in his own personality may some day be a true believer. And this is possible only by having faith in the Qur'an.